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The Living Church

VOL. XXVI. MILWAUKEE AND CHICAGO, FEBRUARY 22, 1902. No. 17.

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The Church at Work.

HOUSE OF BISHOPS.

The call has been issued for a meeting of the House of Bishops in Cincinnati, beginning Wednesday, April 16th, for the purpose of electing Missionary Bishops for Salina, Honolulu, and Porto Rico, and for the consideration of the memorial from the Mexican Episcopal Church, asking for the consecration of three Bishops for that country.

The opening service for the Bishops will be in Christ Church at 10 o'clock.

BROTHERHOOD OF ST. ANDREW,

Boston Convention, Oct 9—12.

The Editor of The Living Church writes me: "It a little takes my breath away to receive an intimation that there will be weekly matter furnished pertaining to the Convention, which is, as you know, a good while off." I almost tremble when I consider what the effect of the Convention itself may be, if it is as large and as enthusiastic as we have every reason to expect.

President English writes us from Headquarters: "I am delighted to hear that your prospects are so good for the Convention. What you are experiencing, we are, I think, in a large degree, at the National Headquarters; for our mail is filled with inquiries about the revival of dormant and the starting of new chapters."

Our Executive Committee in charge of preparations for the Convention would be glad to have every response to their communications read like the following, which comes from the Rev. Endicott Peabody of Groton: "Do keep at me until something more is done. I am not satisfied with the results of our religious work, and it is good to have someone propose new methods."

Boston, Feb. 13, 1902. L. H. R.

CHURCH STUDENTS' MISSIONARY ASSOCIATION.

The 15th annual Convention of this organization will be held at St. Stephen's College, Annandale, N. Y., Feb. 22nd to 25th. Among the expected speakers are the Bishops of Alaska and the Philippines, the Rev. A. S. Lloyd, D.D., Mr. John W. Wood, and Mr. Robert E. Speer. All delegates will be met at Barrytown station and taken to the college, where they will be the guests of St. Stephen's College chapter. A reception will be given by the warden, Dr. Cole, to delegates, on the afternoon of Saturday, Feb. 22nd.

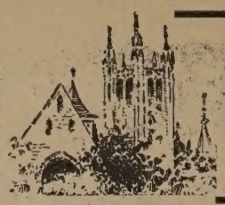
ALABAMA.

R. W. Barnwell, D.D., Bishop.

Birmingham Deanery—Mobile.

The program of the session of the Birmingham Deanery at Talladega on the 3d and 4th insts. included a sermon at the opening evening service by the Rev. John G. Murray and an address by the Dean, the Rev. Thomas J. Beard. Next day there was an early celebration, followed after breakfast by a business meeting, and a later service, at which latter the sermon was by the Rev. F. L. Coyle. In the afternoon there were discussions on "The Chief Elements of Church Growth, with Special Reference to Alabama," and also on "The Plan of the Missionary Apportionment." The proceedings closed with a missionary service in the evening.

Dudley Buck's sacred cantata, "The Triumph of David," was sung at Christ Church, Mobile (Rev. Matthew Brewster, rector), on the evening of Quinquagesima. At Trinity Church in the same city there is a special musical service on one Sunday evening in each month.



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CALIFORNIA.

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Lunday School Lectures—Clericnl Retreat—Lenten Services.

THE COURSE of lectures under the auspices of the Diocesan Sunday School Commission was brought to its successful conclusion on Wednesday, Feb. 5, by a lecture by the Bishop of the Diocese, taking for his topic, "How to Teach Doctrine in the Sunday School."

THURSDAY evening, Feb. 6th, the Bishop began a retreat for clergy, lasting until Saturday noon, in the Church of St. Matthew, San Mateo. There were six addresses, the general subject being Vocation, the sub-heads being (1) "Called of the Holy Ghost"; (2) "Called according to the Will of Our Lord Jesus Christ"; (3) "Called according to the Canons of this Church"; (4) The Test of Service; (5) The Test of Discipline; (6) The Test of Conscience. They were helpful and direct, full of those evidences of character which mark the man of God, and must have their influence for good in the lives of those who were privileged to listen.

THE UNITED SERVICES for the Wednesday evenings of Lent are this year arranged on a plan new to San Francisco. The Nicene Creed has been taken as the general topic; it has been divided into 21 heads or sections, and three of these have been grouped on each of the seven Wednesdays. It is therefore intended to have three short addresses each week, including 21 clergymen in the plan, and making the burden or intent of these Lent services the teaching of doctrine as found in the Nicene Creed.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Lenten Arrangements.

EVERYWHERE IN the Diocese the clergy have made very careful preparation for Lent and therefore good results must come to pass. The Bishop is very busy going the rounds of the Diocese confirming. Slides of mission churches and buildings all over the Diocese are being made so as to add to the interest of addresses upon diocesan needs.

FATHER HUNTINGTON, O.H.C., conducts a quiet day at Lebanon, and many of our priests are doing the same for guilds and members of the Woman's Auxiliary, etc.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Men's Clubs—Church Club—St, Bartholemew's—Notes.

WHILE THERE is an increase in the number of parishes having an oganization of its men into a club, the Epiphany Men's Club is the only one which has weekly meetings. The practical utility of this departure from the merely monthly meeting may be inferred from the subjects on the rector's nights in November, December, and January, which were respectively (*a*) Church History as Descriptive of the Origin of the Three Types of Christianity in this Country, (i) Catholic, (ii) Roman, (iii) Protestant; (*b*) "The Present Method of Disfranchising the Negro"; (*c*) "The Present Tenement Conditions of Chicago." Other subjects in January were, on the 7th, "An Investigation of Flourishing Church Clubs in England and Scotland," by the President, Mr. R. Gibson. On the 21st, debate, "Do the Methods of the Prohibition Party Further the Cause of Temperance?" On the 28th, reception to medical and dental students of neighboring colleges.

A similar institution in Christ Church, Woodlawn, is modestly styled "The Boys' Club," because composed mainly of young men. The fifth annual banquet and installation was held at the Hotel Del Prado on the evening of Feb. 4th, with 60 present. After

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disposing of a choice menu, an elaborate program of speeches ensued. The officers for 1902 are: Warden, Major Taylor E. Brown; President, Claude E. Hill; Vice-President, Cyril R. Boak; Secretary, Bernard Bekker; Treasurer, Louis T. Siddall; and a board of directors.

A Men's Club has recently been organized in St. Paul's parish, Rogers Park, by the rector, the Rev. P. Gavan Duffy. It consists at present of 40 members, but as it is intended to admit in the future others than Churchmen, it is expected to assume large proportions. The club was successfully inaugurated on Shrove Tuesday, when 100 invited guests assembled. A member of the parish has kindly given club rooms, and much enthusiasm is manifested.

At the informal dinner of the Church Club, at the Cathedral rooms, on the evening of the 10th, 60 were present. Addresses were delivered by the Bishop Coadjutor, by the Bishop of Indiana, and by others. The sum of $2,500 was subscribed to the fund for building a new home for the orphanage in charge of the Sisters of St. Mary, now housed in a frame building adjoining the Cathedral, which has now become a most undesirable location by reason of the sad deterioration of the neighborhood as a residence centre.

The mid-day Lent services in Washington Hall, larger than Lincoln Hall, which was formerly used, were commenced on Ash Wednesday by Dr. Rushton with the large attendance of 250, an evidence not only of better observance of the season, but also of appreciation of this as a more central location for the services.

Among many hopeful and gratifying occurrences at the Church of St. Bartholomew, one is worthy of special mention. At a Friday evening service, in calling attention to the fact that the doors of the church are open each day from sunrise to sunset, the rector, the Rev. Dr. Fawcett, expressed the wish that there might be placed at the entrance, in some permanent material, a tablet bearing the words "Come in and rest and pray." On the following evening, less than 24 hours later, a young man presented to him a marble slab, so inscribed, ready to be placed. At a later service it was blessed and set apart for its use, and is now placed at the main entrance to extend its perpetual invitation.

On the First Sunday in Lent the Rev. Dr. Rushton visited the church and presented in strong outline the work of the city missions and their claim to support and encouragement from every loyal Churchman. Pledges amounting to over $200 were given,

[*Continued on Page* 620.]

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The Living Church

Vol. XXVI. MILWAUKEE AND CHICAGO, FEBRUARY 22, 1902. No. 17

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

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SHALL WE BE OPTIMISTS?

BETWEEN the favorable and unfavorable signs in religious conditions in this country and in the world at large, it is difficult at first sight to strike a balance. It is unquestionable that we are passing through a transition period. Religious forces all about us seem to be breaking away. The nations which have retained a semblance of religious unity under subjection to the see of Rome, have, without exception, become honeycombed with infidelity and immorality. Italy officially repudiates the Papacy, France banishes the religious orders from her soil, Austria allies herself politically with apostate Italy and Protestant Germany in the Triple Alliance, and the *Los von Rom* movement gains, day by day, at the expense not of Romanism alone, but of all religion as well. Spain, her life blood sucked out by abuses and national impotence at home, listens to the anti-clerical and anti-religious cries upon her streets, and, bereft of her colonies and her navy, trembles for the future of her Throne. Throughout Latin-America the failure to build up a national honor and a national character, is repeated from isthmus to cape, among people who have for centuries been the devout sons of Rome. With undoubtedly valid sacraments, valid priesthood, the outward forms of an historic religion, the lands of the Roman faith present to-day a dismal picture of the Christian religion in practice. "It is the Christians alone in the Philippines," said Governor Taft, "that have given us all the trouble."

The Protestant countries started three centuries ago with a new religious enthusiasm that boded well at least for Christianity in some form. Repudiating the historic priesthood with the historic episcopate, bereft of the sacrament given for the strengthening and refreshing of the soul, Protestant Germany, Scandinavia, and Scotland have yet retained probably higher ideals of character than are found where the Roman sway is unquestioned. Yet Germany is more and more the seat of heresy and of infidelity, within as well as without the folds of the national Church.

England—Catholic in her Church and Protestant in her people, and with half her population outside the communion of her Church—retains probably the highest national standard of any of the old-time peoples. Yet the Twentieth Century finds England sect-ridden, largely intolerant of the historic religion which she yet professes while she misunderstands it, and with increasing irreligion among the masses.

Russia and the nations of the Slavs, intolerant, steeped in ignorance, yet finds her student class in rebellion against her ancient Catholic Church, and her Church so tightly bound with erastianism as to be unable to give sympathy and sisterly assistance to the allied, persecuted Churches within the dominion of the Turk.

America—what shall we say of her? The descendants of the Puritans largely irreligious, the field of sects more and more grotesque, less and less true to the standards of historic Christianity, she presents a jumble of beliefs and mis-beliefs, a veritable babel of religious discord. Catholic, Protestant, Roman, Spiritualist, followers of new and strange cults, agnostic, infidel—no national religious characteristic, save a hazy, indistinct, traditional assumption of an unappreciated Christianity.

More than half the globe professing religions alien to Christianity and ignorant of the very name of Jesus Christ; less than half the world professing a religion which even among those who profess, a startling number do not show forth in their lives.

Christians arrayed in manifold bodies, each fighting the others; carrying their discords to heathen lands, and seeking to impress the savage mind with the necessity of choosing between immersion and non-immersion, between justification by faith and justification by works, between seven sacraments and two sacraments or no sacraments.

What wonder that the religious outlook breeds pessimism and despair? What wonder that it seems sometimes as though —not Romanism, not Protestantism, not Catholicism, but— the Christian religion was a failure!

Such are the facts that confront us in our endeavor to understand religious conditions; and up to this point, the question which we have placed at the head of this paper—"Shall we be Optimists?"—seems like the veriest sarcasm.

Let us look closer. What is it that has failed in our

religion? Is it the faith, the hope, the love, of our Divine Master? Or is it something else?

We are now far enough removed by time from the turbulence of the fifteenth and sixteenth centuries so that we ought to be able to review calmly and dispassionately, the intellectual and religious upheavals of those days. It cannot be questioned that the revolt of the Saxon nations against the Church had a two-fold effect upon the Church itself. On the one hand it forced the Church to reconsider some of the teaching popularly passed off as Catholic doctrine, and in the Council of Trent she adopted reforms that undoubtedly cured some of the blights upon her practice. On the other hand, the secession of tens of thousands of the most ardent and zealous reformers, so weakened the reform movement in the Church that the tendency to exaggeration of statement in doctrinal matters was only curbed at Trent, and not cured. The Church, then, suffered from the loss of those who had gone out from her.

On the other hand, Protestant separatists, bereft of the balance wheel of the Church, found themselves swept in spite of themselves into disorganized groups, finally emerging as independent "Churches," each holding explicitly the particular tenets which they had urged upon the old Church, and implicitly, a varying degree of Christianity which they had failed to repudiate. Their strength was in their undoubted zeal and sincerity; their weakness in the fact that their immediate cause of existence was negative and not positive. Hence the term Protestant included all separatists alike, one in their opposition to the Church, but one in nothing else.

In England the strange blending of the Catholic and the Protestant spirit which has so perplexed the student of history, maintained its equilibrium by holding Protestants within the old Church, instead of leaving them to follow the lead of Protestant separatists elsewhere. The Church of England therefore obtained a more thorough purging of excrescences than did the Churches on the continent of Europe; and on the other hand, by retaining within her fold the elements which had urged reform, she succeeded, as the Latin Churches did not, in stemming the movement toward extremes in doctrine. Her strength, then, was her new vigor from her needed purification, effected without losing her old balance wheel. Her weakness was the tendency to proceed too far in the direction of the Continental separatists. Few students of history are ready to-day to affirm that the Church of England made no mistakes amidst the storms of that remarkable period. The very fact that the ensuing Latitudinarian movement could so distort the historic Catholicity of the Church, proves that in details there were mistakes in the "Reformation Settlement." But on the other hand, the Church of England succeeded, as Continental Churches did not, in retaining the allegiance of a large number of the Protestant wing.

And so each of these movements has gone on. Who shall say what would have been the modern history of Rome if the followers of Luther could have remained within the communion of the Church? Who shall say what would have been the modern history of England if Protestantism had been wholly expelled from the English Church? It is idle to speculate. We have each gone on, with our successes and our limitations, and we have all pulled up at the beginning of the Twentieth Century, confronted by the conditions first set forth.

Let us now confine our attention to the particular part of the globe in which our own life work is placed. Surely America is the world in miniature, for the conditions of Latin and Saxon, Slav and Oriental, are reproduced within our own land. The strength and the weakness of each one of these peoples is not only reproduced on our shores, but is reproduced in some relation to every other religious movement and every other nation with which each is brought into immediate contact.

It is the very novelty of this condition that lends hope for a correction of these conditions. We each have the opportunity to learn from the other, whether we embrace it or not. Latin Catholicism in America can never reproduce Latin Catholicism in Italy, as Italian Ultramontanists are beginning vaguely to understand. Protestant negation can never be accepted as a permanency in the American Catholic Church, in spite of the ardent attempts of many agitators. Protestant sectarianism can never reproduce the old-world bitterness in separatism and violent opposition to that which is Catholic and historic, which has characterized it at its fountain heads.

So far as our own ecclesiastical body is concerned, we are liable, undoubtedly, to fluctuations in the movement away from negative Protestantism; but the whole tendency of the religious conditions of America is such as to modify the old-time Protestant spirit. This is evident not only within the Church but also outside her communion.

Presbyterians are substantially agreed that the Pope shall no longer be denominated Antichrist. The old fear of Rome is not forgotten, nor has the adjective "Romish" ceased to frighten; but there is certainly within our communion a real growth toward a truer Catholicism, which shall be positive and fixed, and away from a position which is adopted simply as a negative of the Roman position.

And with the increase of this true Catholicism within the Church, there has been a numerical advance that is not altogether appreciated. We have perhaps been unduly depressed at the statements made by our committee on the State of the Church. There is indeed always enough in our religious condition to instill within us a deep humility; but at the same time the annual growth of the American Church is a growth which has greatly exceeded that of any other religious body in America, unless it be the Roman Catholic, which has the larger accretions from immigration.

This growth is very largely a growth from the Protestant denominations about us. It shows, therefore, that the long prayed-for unity is silently being forwarded, though the large movements which the American Church has set in operation have come to naught. One by one the separatists are returning to us. The very fact that the increase in communicants in this American Church is made in spite of a decrease in the number of baptisms, shows that the growth is among those who are already baptized. On the one hand this has been quoted as a mark of weakness, as though the American Church was making no progress as against unbelief, but only as against other forms of organized Christianity. We do not, however, so look upon it. The movement away from sectarianism and toward the Catholic Church is the most hopeful sign that could be adduced toward future Christian unity and the evangelization of the world. Once Christian people agree in the communion of the Catholic Church, the forward evangelistic movement which would result would sweep the world.

We do not overlook nor minimize the dark side. There is a tremendous cooling of religious fervor, a decline in true piety. It is not confined to any one section. The Bishop of Iowa, in a letter in this issue, speaks of this growth of irreligion as he has observed it in the Middle West. Two weeks ago we quoted the rector of St. Paul's Church, Albany, as lamenting the same apathy toward religion, among the people contiguous to his work. All this cannot be denied. But the wise view to take of all this is that it indicates popular weariness with the jangling of disunity, and therefore, in spite of its sadness, an augury of better days to come. The great dumb world is beginning in its ignorance and blindness to pray "that they all may be one."

Shall we not, then, be optimists? We have not been largely successful in our invitations toward unity, but we are succeeding vastly beyond what is commonly supposed, in the silent, unheralded progress made by the Church as against sectarianism. Moreover, this advance seems to be in exact ratio with the growth of Catholicity within the Church. It is surely a hopeful outlook that these two elements of growth should coincide, so that the ever-lessening element of Protestantism within the Church itself, should be the measure of the ever increasing attraction of Protestants to the Church.

Here, then, is the relation between worship and missions which we have so often attempted to make plain. As fast as we present the Church to the world in her true character of a Divine organism, bearing a Divine revelation, given to the world by means of a Divine commission, and offering to the world the grace contained in Divinely given Sacraments, we find that the growth of the Church is increased. Missions are and will be dependent upon this growth of Catholicity within the Church itself.

Thus far we go to-day, and here we stop. We shall hope, however, during this season of Lent, to press this thought somewhat farther, and to draw some suggestive thoughts from different phases of our condition with respect to missions and to other conditions of religious life.

We briefly noted last week that the English civil courts had dismissed the proceedings instituted to compel the Archbishop of Canterbury personally or by his Vicar-General to take cognizance of the objections raised by certain Protestant

societies to the confirmation of Dr. Gore as Bishop-elect of Worcester. It will be remembered that, while not at all in sympathy with the attack on Canon Gore, we expressed pleasure at the fact that the King's Bench had issued a rule *nisi* to compel the Archbishop to show cause why he should not hear these objectors, and the hope that Mr. Kensit and his associates had unwittingly been the instruments of restoring to the Church of England an actual in place of a merely nominal veto power over the choice of Bishops made by the crown.

Unhappily this position was not sustained by the higher courts, and the mandamus was dissolved. The erastian position that the procedure of confirmation was merely to establish the validity of the election and the identity of the Bishop-elect, was maintained. The right of the Church, by her Primate, to exercise any discretion over the Bishop-elect was expressly denied. Immediately the decision has the effect of happily removing the impediments to the consecration of Dr. Gore, which had been postponed from St. Paul's day for which it had at first been fixed. But more lasting is this removal of what has been in theory if not in practice, the passing of the Church upon the forced election of the nominee of the Crown.

The whole procedure in connection with the choice of a Bishop in England is most unsatisfactory. Upon a vacancy occurring, the Prime Minister, who may be a "Jew, Turk, infidel, or heretic," as likely as a Churchman—Lord Rosebery was a Presbyterian—presents a name to the Sovereign, who accepts or rejects it. If he rejects, another name is suggested. If he accepts, the Dean and Chapter of the Cathedral of the vacant Diocese are ordered with severe penalties for failure to act, to elect the Bishop-designate to the vacant see. Thereupon the latter becomes Bishop-elect, and the confirmation before the Vicar General of the Archbishop follows, a few days before the consecration. It is this confirmation which is now in question. Bishop Barry is quoted by the *Church Times* as saying in Convocation:

"He was present a few days ago on the occasion of the confirmation of the election of Canon Gore, and he must say he had never been present at any proceedings which produced such a feeling of pain in the sense of unreality and of indignation that the ceremony should be allowed to continue. (Hear, hear.) He need hardly say that he had no sympathy with the opposers, but he could not help expressing his sense of how wisely and rightly Canon Gore had acted in delaying, even at some inconvenience to himself and his Diocese, his consecration until the questions of law had been set at rest. (Cheers.) The procedure was an unreality and a scandal. Objections were invited, and then, when objectors came forward, they were set aside, and afterwards pronounced contumacious on the ground that they did not appear. (Laughter.)"

It is interesting to read in *Church Bells* the origin of this peculiar function termed the confirmation:

"In the early middle ages, a Bishop was elected to a vacant see. On his journey from his parish in the North, to seek consecration at the hands of the Archbishop, he was attacked and murdered by highwaymen, one of whom donned his clerical garments, and presented himself for consecration in his stead. The imposture was detected at the last moment, and then the form of 'confirmation' was inaugurated. When objectors are cited to come forward, as is the practice in the Vicar General's court—which has, until the present reign, been held in Bow Church—the only ground of objection is that the person claiming to be Bishop-elect is not the ecclesiastic chosen under the royal *congé d'élire* by the Dean and Chapter."

It is reassuring to discover that the leading English Church papers express the same sense of relief which we noted, at the prospect of giving reality to the function of confirmation; and much disappointment will, no doubt, be felt at the outcome.

ANOTHER episcopal election which may easily be commended is that in Pennsylvania, whereby the Rev. Alexander Mackay-Smith, D.D., now rector of St. John's Church, Washington, was chosen as Bishop Coadjutor. Dr. Mackay-Smith is one who is certain always to be just and fair as an administrator, and we are not surprised to learn that sound Churchmen in Philadelphia feel a sense of relief at his election, and are urging him to accept. The Bishop of Milwaukee, preaching at St. Mark's Church, his former parish, on the Sunday following the election, expressed as a preliminary to his sermon, his cordial congratulation to Churchmen of the Diocese, on the choice of Dr. Mackay-Smith, and his earnest hope that he might see his way clear to accept the election.

It is always a matter of congratulation when a Diocese as large, as manifold in its interests and in its diverse ways of thinking, as is Pennsylvania, is able to pass through an episcopal election with such thorough good feeling and absence of partisan bitterness. Those who voted for other names will, we feel very certain, be among the warmest and most cordial supporters of the Bishop Coadjutor chosen.

THE consecration of the Lady Chapel of St. Mark's, Philadelphia, is an event of more than local interest. The chapel itself is one of the most magnificent treasures of ecclesiastical art in this country, all its fittings and adornments being on a scale of magnificence rarely seen. The edifice, though small, is the finishing touch of the noble structure which it so well adorns and supplements. It is entirely the gift of Mr. Rodman Wanamaker, and a memorial to his wife. Its erection is a striking tribute to the magnificent work of the rector of St. Mark's, Dr. Mortimer, building on the foundations so well laid by the present Bishop of Milwaukee, his predecessor, and by earlier rectors.

WE CALL attention to the hopeful strain of the financial reports submitted at the February meeting of the Board of Managers, from which it appears that the tide has turned and the receipts to the date of the report show $10,000 excess over those of last year, with $19,032 in addition to replace the impaired reserve. This shows that the apathy of the Church is somehow being broken, and that our "prayers and alms have come up as a memorial before God."

We trust that the Church may become so fully aroused that her missionary work shall never again sink into the slough of despond from which it has with such difficulty been rescued.

SAYS a Kansas paper: "The Episcopalians and their husbands attended a pleasant reception given at the parish house last night."

Has it come to that? Do the press now assume that "Episcopalian" is a feminine noun? Kansas has certainly produced some strange feminines. Is this merely a new variety—the Carrie Nation feminine, the Mary Elizabeth Lease feminine, and the Episcopalian feminine?

It is pleasant at least to know that in Kansas the feminine and its adjunct are likely to be on sufficiently cordial terms so that "Episcopalians and their husbands" may attend receptions together without attracting undue notoriety.

Perhaps a hatchet will now supplant the time-honored but somewhat criticised mitre on the diocesan seal of Kansas Episcopalians.

ANSWERS TO CORRESPONDENTS.

T. D. W.—(1) So far as we can learn, there is no foundation for the statement that the Pope celebrates in the evening once each year.

(2) So far as we know, no Council or Canon has limited Celebrations to the morning. But section 15 of the General Rubrics of the Roman Missal requires that Celebrations shall occur after midnight and before noon. Ancient rules were directed to secure fasting Communion. This caused morning Celebrations to become the universal custom, except on fast days, when the Celebration was postponed in order to avoid breaking the fast by communicating. The modern innovation of evening Communion after eating violates Catholic instinct, as well as provincial Canons.

J. G. J.—(1) We are not familiar with the book, but its source is such that it is not likely to be worthy of commendation.

(2) The Church strictly discourages marriage between a baptized and an unbaptized person, but recognizes it as valid though not as sacramental. There is no taint of illegitimacy therefore upon the offspring. It is not indissoluble, so far as the Church is concerned, because it consists of a mutual contract only, and is not Holy Matrimony. Subsequent Baptism, however, without repudiation of the marriage contract, would seem to give to the latter an indissoluble character. The question is difficult, and from the earliest times the Church has tried, though never with entire success, to prevent such marriages. The whole subject is satisfactorily discussed in Mortimer's *Catholic Faith and Practice*, Vol. II.

In the case therefore of a baptized sectarian wedded to an unbaptized person, the latter afterward being baptized by a priest of the Church, the marriage was valid both before and after the Baptism of the second party.

Mrs. R. J. E.—The limitations of space prevent our publishing a "history of the early Church of the first four centuries showing it to be the Holy Catholic Church." The Church corporately was originally called only Christian. After the persecutions were past, heresies arose, and the heretics as well as the orthodox claimed (rightly, for they were baptized) to be Christians. The followers of the orthodox or ancient belief therefore termed themselves Catholics, in distinction to the various party names of the heretics.

A London church in financial difficulties has sent round the following: "We have raised $100 by God's help, and we hope to obtain the needed $500 by means of our bazaar." And herein is more truth than was intended.

LONDON LETTER.

London, January 28, 1902.

IT APPEARS (from what has just happened) that, in spite of all talk to the contrary, it is not necessarily all smooth sailing for one who is both a Bishop-designate of the Crown and Bishop-elect of a Cathedral Chapter, to become a Bishop. The history of the confirmation of the election of Dr. Hampden to the see of Hereford (1848) is so far repeating itself in that of the confirmation of the election of Dr. Gore to the see of Worcester. In consequence of the action of the Vicar General of the Province of Canterbury in overruling certain objections to the confirmation of the Bishop-elect of Worcester, counsel on behalf of several parties representing the Church Association and the Imperial Protestant Federation have gone to the Court of King's Bench and obtained a rule *nisi* calling upon the Archbishop of Canterbury and his Vicar General to show cause why a writ of *mandamus* should not issue directing them to hear and determine certain proposed objections to the confirmation of the Bishop-elect of Worcester. The King's Bench Divisional Court, which granted the rule, was composed of the Lord Chief Justice and Mr. Justice Darling. Mr. Chancellor Dibdin, K.C., appeared before the court with a brief for the Bishop-elect, while Sir Edward Clarke, K.C., M.P., held a similar brief for the Primate. In reply to the request of both learned counsel for an immediate hearing, the Lord Chief Justice said he had no power over the Primate to interfere with the consecration of Dr. Gore on the morrow; but if he could obtain three judges the hearing would take place on Monday week (Feb. 3).

We must now, however, refer to the occasion of the confirmation of the Bishop-elect of Worcester, and witness what took place in the Vicar General's Court at the Church House, Westminster, on Wednesday, Jan. 22. The Lower House of Convocation Hall was crowded when Mr. Cripps, the new Vicar General, took his seat. Among those who sat at the table with him were Chancellors Tristram and Dibdin, while among other prominent Churchmen present as spectators were the Rev. Father Adderly, the Rev. Precentor Baden Powell, and Mr. G. W. E. Russsell. The Litany having been said by the Primate's Chaplain, Mr. Moore, Proctor for the Dean and Chapter of Worcester, "prayed" for the confirmation of the election of Canon Gore as Bishop of Worcester. After Mr. Moore had "prayed" a second time, and the Vicar General had said that he would at once proceed with the confirmation, the Proctor for the Cathedral clergy of Worcester "produced" Canon Gore, and exhibited the certificate of his election. The Apparitor-General then called all and singular opponents. The opponent naturally to rise first said: "I desire to appear and protest—my name is John Kensit"; but the Vicar General replied that at that stage he would merely take the names of the objectors, which were then given in personally or by counsel. There were eleven notices of objection, and the names of the opposers were: The Church Association, Liverpool Laymen's League, Imperial Protestant Federation, Protestant Alliance, Protestant Reformation Society, Protestant Truth Society (belonging exclusively to the Kensit family), John Kensit, Sr., a Mr. Fullerton of the Protestant Mission, Fulham, a Mr. Whale, a Mr. Wiseman, and a Mr. Mickleburgh. Most of the protests alleged "fatal" objections to Dr. Gore on account of his views on Biblical Criticism, as expressed in his *Lux Mundi* essay, his former connection with the E. C. U. and the C. B. S., his connection with the Mirfield Community, and his warm approval of the work of the Society of the Sacred Mission. The last mentioned opponent, however, accused the Bishop-elect of a "Jesuitical trick" in resigning his membership of the E. C. U. and the C. B. S. merely with his hand, but not with his heart. The names of the opponents having been read, Mr. Chancellor Dibdin rose to say that he was instructed by the Bishop-elect to state that he was quite willing to "answer any legitimately made and relevant charge," and that the Bishop-elect was also anxious to make it plain that he "did not urge that the Court had no jurisdiction to entertain objections." The Vicar General then stated at some length the grounds on which, in his opinion, the Archbishop has full power to issue the citation in the form adopted on the present occasion; in accordance with the terms of which the objections were required to be delivered in writing and to be read *in camera* previous to his sitting in open Court for the process of confirmation. As to the objections delivered under the terms of the citation, he stated that they all raised questions of doctrine—"which can, under no circumstances, be entertained at the business of confirmation." No sooner had the Vicar General ceased speaking than up rose Kensit to encounter him in a duel of words, insisting upon his right "as a layman and as a free-born Englishman to enter his protest against such a dangerous man as Canon Gore." The Vicar General finally succeeded, however, in subduing his antagonist by the soft remark that he was sure that "Mr. Kensit" with his "love of law and order" (laughter) would "obey the ruling of the Court." Several other Protestant objectors also claimed to be heard, but they were told that the ruling of the Court "in the case of Mr. Kensit" applied to them also. Counsel on behalf of the various protesting Protestant societies said they accepted the Vicar General's ruling, but asked for an adjournment of the Court in order that they might take the matter to the King's Bench, the request being refused. The confirmation was then proceeded with in the usual form, after which the Blessing was given by the Bishop-elect.

Apart altogether from the personal and controversial aspect of the case of the Bishop-elect of Worcester, the question now to be threshed out in the High Court and judicially determined (as is earnestly to be hoped), is surely one of momentous importance to the Church in England; and it is much to be regretted, therefore, that any voices should be raised on the Catholic side in deprecation of the action of Dr. Gore's Protestant opponents in resorting to legal proceedings against the Vicar General's ruling in the premises. It does seem high time that the weighty point in issue—so long an open and vexed question—should now be definitely decided by a Court of higher rank than the Vicar General's, and that Churchmen should know whether the Vicar General is right or wrong in his view of the jurisdiction of his Court. The point or a similar one was raised in the Hampden Case (1848), on the application for a *mandamus* against the then Archbishop of Canterbury, but the Court of Queen's Bench, either unfortunately or fortunately, was divided in opinion.

The Primate had decided to proceed with the consecration of the Bishop-elect of Worcester, which had been fixed for the Feast of the Conversion of St. Paul, but Dr. Gore, after prolonged and anxious consultation with his legal advisers for the purpose of ascertaining the liabilities attaching to his action as affecting the Diocese of Worcester should the High Court decide against the Vicar General's ruling in the matter of his confirmation, determined not to present himself for consecration until the validity of his confirmation was settled in his Majesty's courts of law.

London, February 4, 1902.

The Rev. J. O. Johnston, Vicar of Cuddesdon, Principal of Cuddesdon Theological College, and Proctor for the clergy of the Diocese of Oxford in Convention, has been appointed an Honorary Canon of Christ Church, Oxford.

According to the statistics of the Advent Ordinations published in *The Guardian*, there was a total of 469 candidates (196 deacons and 273 priests), as against 465 (204 deacons and 261 priests) ordained at the same Ember season the previous year. The figures for the whole of 1901 shewed a decrease of 27, due to the falling off in the number of deacons at the Trinity Ordinations, and also a considerable fall in the percentage of graduates from Oxford and Cambridge.

An adjourned meeting of the Conference of Catechists—consisting of clergy who have of late years been more particularly identified with the working of the Method of St. Sulpice in this country—was held in London about a fortnight ago, and the important decision was arrived at for the formation of an organization to be known as the Society of "The Catechism." A committee (including the Rev. Spencer Jones, chairman of the Conference) was appointed to give effect, in detail, to the resolutions passed at the meeting, to draw up definite conditions of membership, and an outline of the work of the Society in process of formation. "The Catechism," as defined by the Conference, is "the meeting of the children in church or elsewhere to be catechised in a systematic method incorporating three principal exercises—the Questioning, the Instruction, and the Homily."

The Convocation of the Province of Canterbury was in session last week for three days at the Church House, Westminster, the sitting being preceded, as usual, by a celebration of the Holy Eucharist in Henry VII.'s chapel, Westminster Abbey. In the Upper House the Bishop of Salisbury presented a memorial, from certain clergy and laymen, urging that steps should be taken for the removal of the grievance caused by the presence of the *Filioque* clause in the so-called Nicene Creed. The Bishop of Salisbury also presented an *interim* report of the joint committee on the position of the laity in the early Church.

His Grace the President stated that the new Accession Service, agreed to in both Convocations, had been authorized for use by Royal Warrant alone, thus without the intervention of the Privy Council, which fact "might be useful to them hereafter." Upon the President's statement that the Lower House had presented an *articulus cleri* requesting the Upper House to use all means at their disposal to prevent any Bill legalizing marriage with a deceased wife's sister becoming law, the Bishop of London moved a resolution protesting against "the renewed attempt to alter in a single particular the ancient and coherent rule as to the degrees within which matrimony is prohibited." They firmly believed, the Bishop said, that the greatness of England "rested upon the family life of England," and there was a danger that the sanctity of English family life would be "impaired" by any successful attempt to "tamper" with the existing marriage law of the land, "derived from the teaching of Holy Scripture." He believed that if the women of Great Britain were polled on the question they would be found to be "very much opposed to the change." The Bishop of Hereford, who seconded, said our law was "based on the principles of affinity," and we had the support of Holy Scripture for that basis. Beyond that, he had a very strong feeling that the effect of the proposed change in the law would practically "be of a lowering character on the national life." The Bishops of Rochester, Salisbury, Norwich, Exeter, and Southwell all supported the motion. His Grace the President, in treating the Scriptural aspect of the question, said that it was a singular fact that throughout the Old Testament "nothing was said (as regards this question of marriage) about the duty of the woman," the duty of the man being alone referred to. But in the New Testament there was "a complete change in that particular," and there was "no disputing the fact that Scripture distinctly forbade these marriages." It had been sometimes said that this system of marriage had been tried, and that no harm had come. These marriages were "very frequent" in the United States, and it was said that "the moral law was quite as much observed there as it was here." He replied, "as he had done to Bishop Phillips Brooks when he was arguing the question with him when he was over here," let him "compare England with America on this point, in respect to divorce." Divorce was "far easier there than it was here," and he regarded the prevalence of divorce as "a certain sign that the moral line of life had been lowered." The sanctity of the marriage law was "much better tested by the possibility of divorce than it was by any other test that could be applied." His Grace, therefore, cordially supported the Bishop of London's motion, and would have supported an even stronger one.

In the Lower House the presentation of the Report of the Committee on Privileges averring the un-Synodical character of the Conferences of both Convocations sitting as Committees at the Church House, Westminster, gave rise to some discussion, but full consideration of the matter was postponed to the next group of sessions. There was also a debate on the Church's educational position in view of the forthcoming Education Bill. The question of the unreality and scandal attaching to the present procedure in connection with the confirmation of the election of Bishops was again referred, on a resolution moved by Bishop Barry, to the Committee on the Relations of Church and State. On the first day of the session of Convocation the Archbishop of Canterbury, in the presence of the members of the Upper and Lower Houses and the House of Laymen for the Province, formally opened the Hoare Memorial Hall, the new and permanent meeting place in the Church House of the House of Laymen. The hall, which is situated in the new West block of the Church House, is a memorial to the late Mr. Hoare, the banker, whos name is closely associated with the revival of Convocation in 1852.

The new Bishop of Calcutta and Metropolitan in India and the Island of Ceylon is the Rt. Rev. Reginald S. Copleston, Bishop of Colombo (Ceylon). Dr. Copleston, who is a nephew of old Dr. Copleston, the celebrated Provost of Oriel in the early Oxford days of the Tractarians, was ordained priest and consecrated Bishop in the same year, 1875. He was then only just the canonical age to be made Bishop, and was known at Oxford, where he took a first class, as the "Boy Bishop," being now, however, the senior member of the Indian episcopate. He is probably one of the most intellectual and learned men amongst Anglican prelates, an able Diocesan, and a very definite and spiritual Churchman.

Arguments on the rule *nisi* for a *Mandamus*, in the case of the Bishop-elect of Worcester, Canon Gore, were begun yesterday in a Divisional Court of the King's Bench, consisting of the Lord Chief Justice, Mr. Justice Wright, and Mr. Justice Ridley. The Attorney General, the Solicitor General, Mr. Chancellor Dibdin, and Mr. Sutton appeared for the Crown; Sir Edward Clarke and Mr. E. W. Hansell for the Archbishop of Canterbury and the Vicar General; five counsel respectively on behalf of the two sets of objectors; while Mr. Chancellor Talbot and Mr. R. Goddard appeared for the Bishop-elect of Worcester. Mr. Chancellor Dibdin was to have appeared for Canon Gore, but his services were "required" by the Crown. Only the opening stage of the case was reached yesterday.

There is a newspaper report to the effect that the Bishop of London, whom the King is said to regard very highly, will be the preacher at the Coronation instead of the Archbishop of York.

The Rev. Dr. Lee has not long survived his perversion to Romish Dissent, for he passed away last week at the age of seventy. May God have mercy upon his soul! J. G. HALL.

[BY CABLE.]

LONDON, Feb. 16.—While Dean Farrar was conducting service in Canterbury Cathedral yesterday afternoon he stooped to adjust his spectacles, and, losing his balance, fell down the steps from his stall. He struck his head, which bled profusely. He was removed to the deanery, where inquirers to-day were assured that his injury is less serious than was at first feared. He is making good progress towards recovery.

NEW YORK LETTER.

COMPARATIVELY few men labor in one parish twenty years, and fewer still receive such tributes of honor as were accorded to the Rev. Dr. J. H. Darlington of Christ Church, Bedford Avenue, Brooklyn, on Quinquagesima Sunday and the two days following; not alone by Bishop and Church leaders of the Diocese and congregation, but by the community, which is now merely a part of Greater New York, but which used locally to be known as the Eastern District. The celebration of the anniversary had the usual features. Bishop Burgess preached the sermon on Sunday morning, and that evening, former Archdeacon Swentzel presiding, Archdeacon Van Kleeck of Westchester, the Rev. Dr. D. Parker Morgan of the Heavenly Rest, and the Rev. T. B. Oliver of St. Bartholomew's, said as many pleasant things, all deserved, as they could think of. On Monday evening the men of Christ Church, for the first time inviting the ladies, gave a dinner in honor of their rector at the Hanover Club. About 200 guests were present. Written tributes were read from Bishops Satterlee, Coleman, and Brewster, Mayor Low, and others, and under Bishop Burgess' introduction, speeches were made by the Rev. Dr. S. D. McConnell, the Rev. Dr. S. S. Roche, Chancellor McCracken of the New York University, and Dean Russell of the Teachers' College. On Tuesday evening the vestry tendered a reception at the Knapp Mansion. Loving cups were given by the congregation and friends to both the rector and Mrs. Darlington, and on Sunday morning, preceding the Bishop's sermon, the senior warden, Mr. L. V. Sanford, read an address setting forth historic facts about the coming of the young Mr. Darlington, fresh from college and seminary, his election as assistant to the Rev. Dr. Partridge three months later, and advancement to the rectorate two years later still. There was also a recital of the remarkable parochial development. Throughout the three days there was, however, a tribute of respect to personal worth and conscientious labor that could not be expressed in words and figures. Christ Church, Bedford Avenue, Brooklyn, has succeeded in a field where, alas! the work of other religious bodies has failed. A man of heart as well as head, a pastor as well as an able and attractive preacher, the rector has held through all the years a harmonious congregation, much given to work and to prayer. In the very prime of a vigorous manhood, he has been able to go through an amount of wear and tear that would have downed most men. And not only has he kept his own congregation intact and vigorous, but he has been one of the strong missionary forces of the Diocese, and a valued counsellor of a large majority of its organizations, especially those of young men.

Fire destroyed much of the business part of Paterson last week. Paterson is a thriving city of New Jersey, the centre of the silk industry of America. Five churches, several schools, and the Y. M. C. A. building, were lost. Among these structures was St. Mark's (the Rev. S. A. Weikert, rector). The building burned was not a large one, having been formerly the parish house of St. Paul's. For a year it was a mission, attended for the most part by those members of St. Paul's who

found Van Houten near 18th Street too far distant. Seven years ago it was organized into a parish, with the Rev. W. P. Evans as rector. The insurance amounts to $9,000, which nearly covers the loss, the site being worth about $15,000. Services were not interrupted, having been held last Sunday in the chapel of the Broadway Reformed church. St. Mark's congregation was offered the courtesies of St. Paul's and the Holy Communion, but deemed the chapel named more convenient. It is

RUINS OF ST. MARK'S CHURCH, PATERSON, N. J.

said rebuilding will soon begin on the same site, the cost to be not far from $40,000. A building fund of $3,500 had been accumulated before the fire. Mr. Weikert saved his library. Relief agencies following the disaster were placed in the hands of a committee of which the Rev. D. S. Hamilton of St. Paul's was chairman, and the parish house of St. Paul's was used as headquarters. Other church property destroyed reached a value of $400,000.

Christ Hospital, Jersey City, is an institution in which the whole of the Diocese of Newark takes just pride. The annual service was held at St. Mark's, Jersey City (the Rev. F. E. Mortimer, rector), on the evening of Quinquagesima Sunday, the sermon having been preached by Archdeacon Jenvey. In his annual report President Forbes gave the figures showing the large service of the Hospital to the sick. The current expenses run $30,000 a year, and the floating debt has been reduced $1,600 since the first of the year. About $10,000 was contributed last year by friends of the Hospital, and an effort is now making to raise up a corps of small givers. The Training School has been re-organized, and the work of the guilds, which are of great assistance, has been developed along more effective lines. Services have been held regularly in chapel and wards, and Holy Communion has been celebrated on Thursdays by the chaplain. Daily prayers are said in the wards.

The basement of the new St. Ignatius' Church is an exceedingly pleasant place for public worship. Entrance to it is from a staircase off West End Avenue, and that which strikes one going into it for the first time is the substantial character of everything. The floor is tile, and the side walls a pale red brick. Owing to the necessities of the plot, the chancel of the church above will be at the west. The altar in the basement is placed on the south. It was announced that this basement would be used for parish church for some time, but it is now certain that there will be no delay with the superstructure, and after it is finished the basement is to be used for Sunday School and parish work.

A beautiful memorial window has just been made by the New York artists, Messrs. Heinegke & Bowen, and is to be placed in the chapel of Holy Innocents, Nyack, where it will be unveiled for Easter Day. The window is a beautiful example of these artists' work and is in the form of a triple lancet, the central motive being the Christ Child enthroned as King of Angels. The Lord is seated in the lap of the Virgin and has one hand upraised in the act of benediction. The two figures are surrounded by beautiful faces of cherubim in a circle of radiant light. The upper portion of the window is embellished by Gothic tracery surrounding a finely wrought chalice. The lower part of the window represents clouds, and the entire effect is one of great harmony and has evidently been obtained after careful study of the great traditions of Church glass and decoration. The composition is full of divine feeling, and in color the effect is one of great richness. The window is entirely of painted glass and is the personal work of Mr. Heinegke himself, he having followed the methods of the artisans of the fourteenth century. The window is to be placed immediately over the altar and occupies the most prominent position in the chapel, which was designed by Mr. C. C. Haight, architect.

All of the choirs, clergy, and representatives of all organizations of St. Bartholomew's, came together in the parish church, as is their custom, on the last Sunday evening before Lent. Among the choirs was the vested Chinese one. The address was given by the rector, the Rev. Dr. Greer, who quoted the injunction to go into all the world and preach the Gospel, remarking that all the world had come to St. Bartholomew's, for almost every nationality under the sun is represented in some part of its vast agencies.

A year since, Col. Wilson Vance, a Civil War veteran and a Bible class teacher from St. Matthew's, who had been one of the New York Lay Helpers, moved into a suburb of Bloomfield, N. J., and there started, under the spiritual direction of the

BALL MEMORIAL WINDOW, CHAPEL OF HOLY INNOCENTS, NYACK, N. Y.

Rev. E. A. White of Christ Church, a mission which has since been named the Ascension, because the first service was held on the Sunday after that day in 1901, and because there were just 120 persons present. The place of meeting is a store, and the regular congregations of 40 to 80 are made up of Presbyterians, Methodists, Baptists, German Presbyterians, Lutherans, Congregationalists, Roman Catholics, and Jews, besides a sprinkling of Church people. The Sunday School numbers 50, and the mission contributed 8 to the class of 26 confirmed in Christ Church on the Sunday before Easter. A plot 66 by 154, on a good corner, has been purchased for $800 and wholly paid for. A chapel is now to be erected at a cost of $2,000, and efforts are making to have it completed by May 1st, exactly one year from the starting of the mission. The neighborhood is not a wealthy one, and this splendid result has been possible by devotion of the people, with good leadership from a consecrated layman and others, and the wise counsel of the parish rector.

Grace parish, Brooklyn, the rectorate of which is vacant through the advancement of the rector to the episcopate of the Diocese, is in charge of the Rev. Paul F. Swett, late rector's assistant. During Lent the Rev. Dr. R. H. Starr will deliver many of the addresses on week days and the sermons on Sundays, helping to some extent in the regular parish work.

Mr. Samuel A. Baldwin, organist of the Intercession parish,

Manhattan, will succeed Mr. Dudley Buck as organist of Holy Trinity Church, Brooklyn. Mr. Baldwin is a graduate of Dresden conservatory, and is a well known concert organist. It is said he will, with the coöperation of the music committee, make recitals a feature of his new work. He has had experience as conductor of choral societies. He enters upon his duties on April 1st. Mr. Buck has been organist of Holy Trinity for a quarter of a century.

The Rev. W. S. Coffey celebrated in Mount Vernon on Quinquagesima Sunday the fiftieth anniversary of his rectorate of St. Paul's, Eastchester. This venerable parish, and venerated and aged priest, were given appreciative mention in these columns not long since.

OUR GENERAL MISSIONARY WORK.

REAL encouragement was the characteristic of the February meeting of the Board of Managers, held on the 11th inst. The Treasurer's report showed that the contributions were about $10,000 larger than to the corresponding date last year, besides which $19,032 has been paid in towards restoring the reserve funds. Under these circumstances, and in view of the fact that 67 of the Bishops had made favorable responses to the Board's plan of Apportionment, upon the advice of the Treasurer it was resolved: "That the appropriations for Domestic and Foreign Missions be continued as made, for the balance of the fiscal year." The Board ordered that a telegram be sent to Mr. Thomas, who was necessarily absent, conveying its appreciation of his recommendation.

AMERICAN CHURCH MISSIONARY SOCIETY.

The Bishop of West Virginia called attention to the fact that under the original motion of the Bishop of Montana, offered in the Board of Missions at San Francisco, The American Church Missionary Society's work was included in the scheme of Apportionment. That resolution was referred to a committee and in the action which was finally taken, the work of this Auxiliary was not mentioned. In connection with this the Board of Managers resolved:

"That the contributions to the Missionary work of the Church through The American Church Missionary Society be counted in the Apportionment for such Diocese; such contributions being reported to the Treasurer of this Society."

RELATIONS WITH OTHER BODIES.

In response to an invitation from the Secretary of the Presbyterian Board of Home Missions, the Rt. Rev. Dr. Doane, Vice-President, was requested to represent the Society at the centennial meeting of that Board in the city of New York on May 20th next, and the Rev. Dr. Edwin S. Lines, because of pressing engagements, having withdrawn from the appointment to attend the Annual Conference this month in Toronto of representatives of the various Foreign Mission Boards, the Rev. Dr. Rufus W. Clark of Detroit was appointed in his room. The Vice-President of the Board was also requested to coöperate with the Executive Committee of the Conference of the New York clergy, which meets in the Church Missions House monthly, in extending an invitation to the Bishops of London and Ripon to come to the United States as speakers at the Advent Missionary meetings, to be held in the city of New York in December, 1902.

THE MISSIONARY SUNDAY OBSERVED.

A most encouraging report was submitted from the District Secretaries with respect to their work in promoting the preaching of Missionary Sermons on the Second Sunday after the Epiphany. They make their acknowledgments to the Church press for aid rendered. In the territory of the Northwest more than 100 clergymen have entered into a compact to sustain the Domestic and Foreign Missions of the Church by the adoption of the educational and spiritual means recommended by the Board of Missions. The report says: "Among these clergymen are many for whom the barest support is provided and a still larger number are unable in their parishes to provide what is required of them for the support of the episcopate and diocesan maintenance. Among these a willingness has been found in giving beyond their power." And again: "Another year there is no reason why every church in the United States cannot, through its minister, be enlisted in this plan. The District Secretaries are fully in accord with the Board of Managers, in their desire to widen the field of supply and increase the number of contributing parishes, as well as to encourage those who already contribute."

PORTO RICO.

Letters were submitted from the Rev. J. H. Van Buren in which it appeared that on the 8th of January he was elected rector of the new parish of St. John the Baptist in San Juan. His acceptance, however, was necessarily withheld until the canonical requirements should be satisfied, since he is still a presbyter of the Diocese of Massachusetts. He will convey the title to the Church property, which he now holds as trustee, to the Domestic and Foreign Missionary Society as trustee. He is much encouraged with regard to his work among the Porto Ricans. His afternoon services for them completely fill the room which they are now using. He is proceeding with arrangements for the opening of the school for Porto Rican children, the charge of which will be given to Miss Cuddy, who arrived on January 23d. The Rev. E. Sterling Cunn and family have been heard from at Ponce, but the date of arrival was not given.

OTHER WORK.

During the course of the meeting the Bishops of Alaska, Boise, and the Philippine Islands addressed the Board regarding the work in their several Missionary Districts.

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

A WORK AMONG NEWSBOYS.

By the Rev. J. C. Quinn, D.D.

AMONG the activities of Christ Church Cathedral parish, St. Louis, the "Newsboys' Club," under the care of the Rev. Geo. S. Sinclair, occupies a unique place and does a special work, the results of which are sure to be far-reaching. On the roll and in attendance weekly on Friday evenings are some 75 boys, whose environment at home is anything but good.

The boys are given various gymnastic exercises in different classes. These exercises begin with a good bath—cleanliness and good behavior being strictly required. At 9 o'clock the Rev. Mr. Sinclair has a short religious service consisting of the Lord's Prayer, collects, hymns, and a brief address which always interests the boys and plants some seed for thought in their minds which will, by the Divine blessing, bring forth good fruit in the future.

It was the great privilege of the writer to be present at a recent social meeting of the Newsboys Club. They were perhaps the roughest lot of boys I had ever seen, and yet they were in perfect control by the clergyman in charge, held firmly but kindly in hand by personal attachment to him. It was a revelation to me and a striking illustration of the many-sidedness of the Church's work in this great city.

Before lunch was served, the boys, after having their customary bath, spent a half hour in singing familiar popular songs with piano accompaniment. This exercise was heartily enjoyed by the boys. Then coffee, doughnuts, and cake were served by a committee of ladies and gentlemen. This was followed by an abundant helping of ice cream.

When the lunch had settled down, the programme was finished with an exhibition with boxing gloves which did credit to the boys participating and was enjoyed by the boys and the visitors, and a very pleasant evening's entertainment ended.

You cannot find a hovel so miserable, the circumstances and the prospects of life so wretched, that it is not a bright and glorious thing for a child to be born there. Hope flickers up for an instant from its embers at the first breathing of the baby's breath. And so there was nothing that could with such vividness represent the newness of Christianity in the world as to have it forever associated with the birth of a child. And there is nothing that could so set forth the illumination of all life for him who has accepted a personal Lord, as to associate it all forever with the birth of a child.—*Phillips Brooks.*

Sorrow for sin is blessed only when it gives way to the joy of forgiveness, for it is better to rejoice in the pardon of sin than to continue in sorrow for sin.

CONSECRATION OF THE LADY CHAPEL OF ST. MARK'S PHILADELPHIA.

ON MONDAY, February 10th, the Lady Chapel of St. Mark's Church, Philadelphia, erected by Mr. Rodman Wanamaker in memory of his wife (a communicant of the parish) was consecrated by the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, acting for the Bishop of the Diocese, and formerly rector of the parish.

About thirty of the clergy formed part of the procession which moved down the north aisle to the door, where the wardens and vestrymen, with the Bishop, were met, and, proceeding up through the nave to the chapel, recited psalm xxvi., which was followed by the appointed form for consecrating a church or chapel. The morning prayer was then said by the Rev. N. D. Van Sykel, curate of St. Mark's, the lessons being read by the Rev. Dr. Tidball, rector of St. Luke and Epiphany, and the Rev. Richard H. Nelson, rector of St. Peter's, respectively.

Solemn high celebration of Holy Communion followed, the Bishop being celebrant, the Rev. Dr. Mortimer, rector, and Rev. W. K. Damuth, curate of St. Mark's, being deacon and subdeacon, respectively. The music was Gounod's "St. Cecilia," with the *Ave Maria* by the same composer, sung at the offertory. The vestments worn by the sacred ministers were of handsome cloth of gold.

The chapel opens into the main body of the church. The congregation filled and over-filled the church proper, and the choir occupied their usual stalls in the choir of the church. Only the clergy, with the acolytes, could be accommodated within the small compass of the chapel, but the Bishop of Milwaukee, singing the service from the chapel altar, though invisible to the congregation, could be so plainly heard by them that not a word was missed, and the choir, accompanied by organ and orchestra, had no difficulty in rendering their part. At the gospel the rector, serving as deacon, preceded by the thurifer and acolytes, passed from the chapel into the church and, after censing the congregation, sang the gospel from the lectern, just without the rood screen.

This beautiful chapel is an example of pure English Gothic, of fourteenth century style. Following the general custom of English parish churches, the chapel has been erected at the east end of the south aisle, and measures on the outside 22 by 39 feet, and 32 feet in height. Inside, the dimensions are 17 by 35 feet, and 25 feet from floor to crown of the vault. The building is entirely of cut stone, the vaulted roof of the interior being one of the few examples of its kind to be found in this country. The floor is of stone, and beneath is a stone-vaulted crypt.

Connecting the chapel with the church, is a richly carved archway, supplanting the window formerly at the east end of the south aisle, and fitted with magnificent wrought iron gates; while the wide archway at the end of the chapel, abutting upon the chancel of the church, is filled with a screen of red sandstone elaborately carved, and having a rich canopy along the top, of most exquisitely delicate tracery. The motive for this tracery is taken from the canopy over the tomb of Edward III., in Westminster Abbey. A richly paneled, carved oak door opens through the screen into the chancel of the church.

The sanctuary is at the south end of the chapel, and has floor and steps of polished marble, the altar being of white alabaster. A reredos in carved oak and richly painted and gilded, covers the south wall, the centre of which, immediately over the altar,contains a triptych, beautifully carved, and with panels filled with scenes from the life of the Blessed Virgin and figures of the Evangelists. This wood-work was executed by the wood carvers of Oberammergau. The altar and reredos were executed under direction of Mr. C. E. Kempe, in London, and is a rarely beautiful work of its kind.

On either side of the altar, in richly decorated niches, are statues of St. Mary and St. Mark; other niches having been placed in the archway opening into the chancel, to receive statues of St. Paul and St. Peter, now being executed.

Of all the details of the chapel, perhaps the most beautiful is the painted glass of the windows, executed by Mr. Kempe, a rare example of fine glass in truly Gothic style. Among the subjects treated are: "The Burning Bush," "Gideon's Fleece," "The Presentation of the Virgin," "The Marriage of the Virgin," "The Visitation," "The Nativity," "The Purification," "Christ in the Temple," "The Adoration of the Magi," "The Death of the Blessed Virgin."

The inscription carved in the wall of the chapel reads:

A. D. G. M.
ET SACRAE MEMORIAE
FERNANDAE UXORIS RODMAN
ADMODUM DILECTAE
QUAE ANNO AETATIS
XXXVI. REPARATAE AUTEM
SALUTIS MDCCCC.
DIE IX. A. KAL. APRIL
ANIMAM SUAM CREATORI
PIE REDDIDIT. HOC
SACELLUM IN HONOREM
SS. VIRGINIS DEIPARAE EXSTRUCTUM EST.

At the consecration service the processional cross carried at the head of the procession was studded with some 200 uncut sapphires. The altar cross, candlesticks, book and desk, belonging to the chapel, and for festival use, are filled with large Saroque pearls, to the number, probably, of 1,000, some being very large. Among the magnificent vestments possessed by the parish, may be seen a cope and chasuble of light blue velvet, heavily covered with gold bullion, and which were made for use at the coronation of Louis XV. of France in 1752.

THE CHURCH AT OSKALOOSA, IOWA.

THE consecration of the new and beautiful St. James' Church, Oskaloosa, Iowa, on the Purification, has already been mentioned in these columns. The new St. James' Church is the second to be consecrated in this parish, the first having been consecrated 35 years ago. The Rev. Thomas B. Kemp, now of Kankakee, Illinois, was then deacon-in-charge. The new church is built of vitrified brick, the outer course being rock faced with new Bedford stone trimmings. The style is English Gothic. The exterior presents a very dignified and sightly appearance. The tower, rising from the corner, stands 87½ feet high, and is 20 feet square in lateral dimensions. The interior is dignified and religious in every line. The chancel is especially good. Here is a sentence taken from the Oskaloosa *Herald* of February 3d, which well expresses the general impression which the church makes:

ST. JAMES' CHURCH, OSKALOOSA, IOWA.

"Taken as a whole, and all in all, the new church impresses one as being a Church, a house of worship, a place set aside and separate in all ways from worldly thought and deed and given to divine worship. One is impressed upon entering the edifice with a feeling akin to awe, inspired by the sacredness of the very atmosphere of the place. It is indeed a Churchly structure."

There is a commodious vestry on the left of the chancel which is intended also for the rector's study. Adjoining the vestry is a well-appointed sacristy. On the opposite side of the chancel is a large organ chamber, being the first story of the tower. The Sunday School room, choir rooms, and guild hall, occupy the rear end of the lot at the west end of the church.

Mr. Frank B. Wetherell, clerk of the vestry, is the architect of the building. His work has been very favorably commented upon by all of the clergy who have seen the new church.

INTERIOR—ST. JAMES' CHURCH, OSKALOOSA, IOWA.

It is certainly a great credit to Mr. Wetherell's skill as an architect, and especially to his devotional study of the subject of Church architecture.

The furniture was all designed by the architect, the pulpit, rood screen, choir stalls, and pew ends, all being of very excellent design and workmanship. The pulpit is given by the Epiphany class of the Sunday School. The altar rail was especially designed to accompany the altar, and was given by seven of the Sunday School children. It is in carved oak. The altar with reredos and a credence were presented to the parish by Mr. Geo. Bentley in memory of his wife, Rhoda Norris Bentley, for many years worker and worshipper in this parish.

The new church was formally opened for services December 22nd, but was finished only a few days before the consecration. It has cost about $14,000, with the furnishings complete. The property as it now stands, represents a value of more than $25,000.

REV. W. H. FROST.

The present rector, the Rev. W. H. Frost, has been in charge of the parish two years, the day on which the church was consecrated being his second anniversary. After the service Sunday evening, the Bishop presented Mr. Frost with a check from one of the members of the parish to defray his expenses, and was ordered by the Bishop to take a ten days' leave of absence, which he has gladly done.

BRAINS VS. MORALS.

By E. N. R.

BRAINS, as pure intellect, have no moral element in them. Brains are one of the best gifts of God to man. They are a *gift*, let it be remembered, not an *acquisition*. Culture is in part man's work, we may say largely man's work. Brains surely ought to know better than to think that they are their possessor's own creation.

Usually brains make this amazing mistake. They persuade their owner to believe, as he produces the wonderful fruits of intellect in literature, art, oratory, science, statesmanship, business capacity, that he is their absolute author and maker, and he says to himself, "I have done all this, this is *my* work, these are *my* achievements of genius."

The *Ego*, the *I*, grows immensely, and looms up higher and higher, and dominates everything within the sphere of the man's personal horizon. He reproduces on a small human scale, the Archangel's character. Pride rules within, and seeks to coerce into obsequious deference all that it can reach without. The man thus richly endowed with brains grows intoxicated with self-conceit. He would, he tries to, label every good thing with his own name. He would say and do everything himself, and allow others to act and speak only so far as necessity compels, or the actors and speakers serve as a foil to magnify his greatness.

Brains lead him into the most frightful idolatry. He breaks the first Commandment. He puts himself in the place of the living God. He worships himself. He is in all his thoughts, and God is crowded out. He is in all his thoughts, and his neighbor is crowded out. His estimate of others is gauged by two measurements, first, how far they are his creatures, and secondly, how far he can use them for his purposes.

Brains divorced from morals, and unless God's grace acts powerfully, a suit for divorce will soon be entered in the court of conscience, and quickly the plea will be granted before such a partial tribunal, and brains will swing out, and clear from the restraints of the moral sense.

Brains divorced from morals have a strong tendency to magnify the importance of intellect beyond all bounds, and hence they create a mutual admiration society, and brainy egos will flash praise upon each other, and make each other shine in the splendor of reciprocal adulation.

Ambition is born of this godless parentage, and unholy ambition wields tremendous influence in human affairs, and does incalculable harm. It has given us monsters of iniquity in human shape in every activity of life, and mankind has been cursed by the old giants, and the Nebuchadnezzars, and Cæsars, and heresiarchs, and Prince Bishops, and Napoleons, and worldly millionaires, and sycophants secular, academic, and ecclesiastical, who have basked in the sunshine of their favor. Brains without, or with very little morals, to come nearer home in the sphere of religion, are pathetically illustrated in the career of Cardinal Wolsey, and in our own day by men, who allow themselves to occupy irreconcilable positions on the plane of morals, or give their support to popular idols, who for the time carry all before them, with falsehood woven into their lives, or openly avowed with an oath on the one side, and contradictory vows on the other.

Brains without, or with a very scanty supply of morals, are seen in men who once were anchored to the bed rock of truth, but for whom the tide of prosperity, and the lust for position and influence were too strong for their integrity of principle, and honesty of purpose, and gradually lifting their anchors, they have been drifting out to sea, bright with the sunshine of wealth, prosperity, and adulation, until they have lost their bearings amid the splendors of earth's day, and have forgotten the rock, which once held their anchors, except as occasionally they hear the harsh grating of the ship as she is moving away forever from the shore whereon the Master stands.

The glare of the sunlight shuts out the infinities about us, and with them *must disappear the pole star* of truth, fidelity, and honor, for it can only be seen when earth's day fades upon the view, *and the soul is alone with God.* Brains without morals practically say that "there is no God," and then with the vows of ordination upon them, they vainly try to make our Lord's declaration of no effect, "Ye cannot serve God and Mammon." The poor unhappy creatures full of brains, and puffed up with knowledge, but without, or almost without, principle, say, "We can by our cleverness join *God and Mammon* and serve them *both.*" In such men we have the "statesman-Bishop and the Bishop-statesman," that is the selected phrase, and it is yoked, hyphonated, to tell the eye the awful contradiction to Christ's words. The statesman represents the *world* and it comes *first,* and the Bishop is supposed to represent *God* and He is put *second;* the statesman-Bishop with a hyphen, with a yoke, with a copulative.

In such men, we have Presbyters, who flatly contradict the truths embedded in Creed, Office, prayer, Scripture, which they have pledged themselves over and over again by word and signature to maintain, and which they repudiate apparently without compunction or shame. The wonder to me is, and it grows

[*Continued on Page* 608.]

Helps on The Sunday School Lessons. Joint Diocesan Series.

Subject.—The Life of our Lord and Saviour Jesus Christ.

By the Rev. Edw. Wm. Worthington, Rector of Grace Church, Cleveland

HIS REJECTION AT NAZARETH.

FOR THE THIRD SUNDAY IN LENT.

Catechism: XII. The Lord's Prayer. Text: St. John i. 11-12. Scripture: St. Luke iv. 14-32.

OUR thought is still occupied with the beginnings of the Kingdom, the early events in the public ministry of the Son of man. Our Lord had declared His Messiahship at Jerusalem by cleansing the Temple (St. John ii. 14-17), and in Samaria by open acknowledgment to the woman at Jacob's well (*Ib.* iv. 26). It was entirely natural that, having made Himself known to others, He should no longer delay to return to Nazareth and make Himself known to those among whom He had been brought up. He returned to Galilee "in the power of the Spirit" (verse 14): that is, full of the Holy Ghost, because of the anointing in His Baptism (St. Matt. iii. 16-17), and because of His victory over the tempter in the wilderness (*Ib.* iv. 1-11). "In the power of the Spirit," with all the added strength of His recent victories!

"He came to Nazareth, where He had been brought up" (verse 16). The heart thrills at the mention of this sacred spot, for nearly thirty years the earthly home of the Son of God. We may pause for a moment over a description given by a modern traveler.

"Having walked to the top of the hill over Nazareth, a glorious prospect opened to my view. There lay the magnificent plain of Esdraelon. On the left was seen the round top of Tabor over the intervening hills, with portions of Little Hermon and Gilboa, and the opposite mountains of Samaria. Then came the long line of Carmel itself. In the west lay the Mediterranean, gleaming in the morning sun; first seen far in the south, then interrupted by the mountains, and then again appearing on its right. To the north was spread out another of the beautiful plains of Palestine. In the village below, the Saviour of the world had passed His childhood. He must often have stood upon this spot, and gazed upon this splendid prospect."

To this home of His childhood Jesus now returned, "to Nazareth, where He had been brought up" (verse 16). Strange rumors were afloat. To the ear of his fellow-townsmen had come the "fame of Him," which had gone "through all the region round about" (verse 15). We may be sure that there was an unusual spirit of expectation in the little company of villagers that went with Him into the Synagogue on that Sabbath day (verse 16).

As part of the Synagogue worship, the Law was read (Acts xv. 21), and the Prophets also (*Ib.* xiii. 27). This might be done by any member of the congregation, even by a chance visitor (*Ib.* xvii. 2), and an exhortation or exposition usually followed. If the words "as His custom was" (verse 16) refer to what He that day did, rather than to the mere fact of His being present, we may infer that it was not an unusual thing for Jesus to read and expound the Scriptures in the Synagogue at Nazareth.

To Him was "delivered the book of the Prophet Esaias" (Isaiah). That this particular roll of parchment was placed in His hand, leads us to believe that the Scripture read was not chosen by Him, but proved providentially to be the appointed lesson for the day. He read the opening verses of the sixty-first chapter of Isaiah, known of course to His hearers as a great phophecy concerning the Messiah: "The Spirit of the Lord is upon Me, because He hath anointed Me," etc. (vv. 17-19). He returned the roll, sat down, and began to speak (verse 20). It was customary for rabbis to address the people sitting. "The eyes of all them that were in the Synagogue were fastened on Him" (verse 20). With breathless attention, roused by the report that had come from afar concerning Him (verse 15), they waited eagerly to hear His words.

"This day is this Scripture fulfilled in your ears" (verse 21). What could these words mean but this: "It is I of whom Isaiah wrote; this prophecy is fulfilled in Me?" Apparently awed by this unexpected announcement, the men of Nazareth listened for a little with patient attention to His "gracious words" (verse 22). Then the tide began to turn against Him, and the question of incredulity passed from one to another: "Is not this Joseph's son?" (verse 22).

Jesus knew the thoughts of His fellow-townsmen, and anticipated the proverb which they were sure to hurl against Him: "Physician, heal thyself" (verse 23). If He had done mighty works elsewhere, why, they would ask, did He not do them now, in Nazareth and among those with whom He had been brought up (verse 23)?

Christ met the proverb which was in their thoughts, with another proverb: "No prophet is accepted in his own country" (verse 24). Even He, the Son of God, would not be an exception to this sorrowful rule. If they who knew Him best and had known Him all along, would not believe on Him, except some wonder-working sign were wrought in their presence to compel their faith, they might remain in their unbelief; His Kingdom would find adherents elsewhere, further off, even among the Gentiles.

This seems to have been the thought which stung the men of Nazareth: they who stood near, because of their unbelief were to be passed by, while they who were afar off were to be blessed through their faith. Jesus illustrates by citing two examples out of the long ago of their history. Had not Elijah and Elisha, prophets not accepted in their own country, carried God's blessing into the regions beyond and to Gentile people: to the lone widow of Sarepta (I. Kings xvii.) and to Naaman the Syrian (II. Kings v.)? It was practically the first raising of those questions which in Apostolic days were to be more fiercely debated than any others: Is the word of God bound; Shall the Kingdom be confined to the people first chosen; may the Gentiles be fellow-heirs and of the same body (Eph. iii. 6)?

The closing scene has been thus pictured. "That Jesus should have turned so fully the light upon the Gentiles, and flung its large shadows upon the men of Nazareth; that 'Joseph's Son' (verse 22) should have taken up this position toward them; that He would make to them spiritual application unto death of His sermon, since they would not make it unto life: it stung them to the quick. Away He must out of His city; it could not bear His presence any longer, not even on that holy Sabbath. Out they thrust Him from the Synagogue; forth they pressed Him out of the city; on they followed, and around they beset Him along the road by the brow of the hill on which the city is built, with the unspoken intention of crowding him over the cliff, which rises out of the valley beneath (verse 29). 'But He passing through the midst of them went His way'" (verse 30).

"He came unto His own, and His own received Him not" (St. John i. 11). Though He parted from Nazareth in judgment, it was to return once more (St. Matt. xiii. 54-58; St. Mark vi. 1-6); yet to little purpose, for "He did not many mighty works there because of their unbelief" (St. Matt. xiii. 58).

The present "period of depression" in the mission situation of the Episcopal Church, says *The Lutheran*, with considerable lethargy and a deficit of more than $100,000 staring it in the face, has caused The Living Church to utter some plain words. It does not seek to mince matters and thus aim to shield the Church against the charge of lack of missionary interest; but suggests that either the reigning "apathy and coldness is a sign of approaching withdrawal of the Church's candlestick," or an evidence that there is something wrong with missionary methods. It accepts the latter horn of the dilemma, and pleads for the abandonment of the apportionment system, which is nothing more than a mechanical parceling out of responsibility to parishes and Dioceses, and prevents the missionary cause from being brought into direct and individual touch with the people. It urges the direct method of going down to the people with the cause and laying it on their individual hearts and consciences, and deprecates the spirit that is ever measuring its duty and responsibility by what the brother across the street, or in the next parish, or the next Diocese is doing for the mission cause. There is much sound sense in the argument. When pastors and congregations once reduce their responsibility in mission work to the level of raising an apportionment, which in many cases carries with it the odium and flavor of a tax, we must not wonder that they have so little real interest in the mission cause. Mission work means soul saving,—and there lies the true source of missionary zeal and interest. Do we view it sufficiently in that light?

Don't try to keep your pigs and your pearls together.—*Ram's Horn.*

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CHARLOTTE M. YONGE MEMORIAL.

To the Editor of The Living Church:

IN AUGUST of last year a committee was formed consisting of the Bishops of Albany, Springfield, Delaware, Tennessee, Los Angeles, and Milwaukee, together with six prominent ladies in different parts of the country, for the purpose of securing subscriptions to the Charlotte M. Yonge Memorial Fund. Notices appeared in your columns and elsewhere, and circular letters were sent out in large numbers, but so far the appeal has met with but scant response.

The undersigned was appointed by the English committee as Secretary and Treasurer of the American fund, and it was confidently hoped that a sufficient sum might be realized to provide a separate American Memorial, preferably a window in Manchester Cathedral. The list of acknowledgments, which you publish in this week's issue, will show how far this prospect is from realization. The English Committee had intended to close the subscription list at the end of January, but at my urgent request has consented to permit me to keep it open until Easter so as to give the greatest possible opportunity to the American Church for taking part in this praiseworthy endeavor to perpetuate the noble life and holy teachings of one who did so much to mould the convictions of nineteenth century Church people. It would be a great pity if the American Church were but poorly represented in so important a matter. Therefore, I venture to ask through the medium of your widely-read paper for fresh contributions towards the fund. I know well the many appeals that are made at this time, but I feel sure there must be many people who would consider it a privilege to take part in rearing such a Memorial, and it will only be necessary to bring the matter to their attention to secure glad and liberal response.

Subscriptions may be sent through either of the above mentioned Bishops or direct to

(Rev.) Ernest F. Smith,
Secretary to the American Committee.
St. Stephen's Rectory, Harrisburg, Pa.

THE PLACE OF THE BENEDICTUS QUI VENIT.

To the Editor of The Living Church:

IS NOT your answer No. 2 to "Deacon" in Feb. 8th issue a mistake? You say "the *Benedictus* is sung *after* the prayer of Humble Access and before the Consecration." In nearly all the Catholic parishes at which I have heard Mass the *Benedictus* is sung immediately after and as a part of the *Sanctus,* which place it holds in the Roman and Greek Liturgies. In order that our services may be liturgically correct, should it not be sung as the concluding part of the *Sanctus?*

Dorchester, Mass., Feb. 10, 1902. J. G. Jacobs.

[In the Roman and Greek Liturgies the Prayer of Humble Access immediately precedes the communion of the people, as it did also in the English Prayer Book of 1549. The *Sanctus,* with the *Benedictus* attached, is therefore immediately before the Canon. This order was changed in later English revisions, so that the interpolation of the prayer of humble access between the *Sanctus* and the consecration constituted a new feature in liturgiology. Hence we have no precedent to show the place of the *Benedictus* with relation to the prayer of humble access; but the whole intention of the *Benedictus* is to serve as an introduction to the consecration, and not in any sense an appendage to the *Sanctus,* not being a part of the song of "angels and archangels and all the company of heaven." Therefore the place following the prayer of humble access and immediately preceding the Consecration seems in accordance with the best usage, though undoubtedly it is sometimes used, as our correspondent intimates, immediately after the *Sanctus.* We have no way of knowing which practice is more usual.—Editor L. C.]

THE CHURCH IN THE MIDDLE WEST.

To the Editor of The Living Church:

THE recent editorial in The Living Church, "Truth Trying to Overtake Error," moves me to say a few words as to a statement made in my sermon at Bishop Edsall's installation.

The sermon was addressed to men face to face with the conditions I described. It was an honest effort to make a diagnosis of the situation, and to encourage to greater faith and effort in a work confessedly hard, and in many cases discouraging. I spoke of the towns and smaller cities of the Middle West. I said plainly that I did not doubt that the tables of statistics would show a growth in numbers proportionate to that of the population. My contention was, that comparing the condition of these states thirty or forty years ago with the stage of development at which the Middle West has now arrived, the increase in wealth, culture, the permanence of its population, and the character of its organized institutions, the Church was weaker than it was then. The evidence I found to be in the actual condition of the Church in these communities, the salaries paid the clergy, the attendance on the Sunday services, the number of children in church and Sunday School, the general influence of the Church in the community. Increase in the number of communicants reported ought to mean larger congregations and better salaries, greater influence in local life and conditions. I supposed the facts were generally admitted. I have not yet heard them seriously called in question. On the contrary some of my brethren have frankly admitted them, but all have strenuously denied that the tendency to lay undue emphasis on ceremonialism has had anything to do with the lack of growth. Now, as a matter of fact, I gave several reasons for the failure to grow as we might have expected, but I did not say that ceremonialism was a cause. In this connection I urged that the remedy was to be found in teaching the whole faith. I emphasized the necessity of teaching. I said that we could make no progress except as we reached the reason and the conscience of the people, that where there was reverence we gained nothing by developing ceremonialism; that brightening our services, making too much of what appealed to the eye, greater attention to ritual, would not bring people to us; that in the presence of all sorts of ceremonialism in the various secular societies, the awful and yet blessed reality of Christ's Presence in the Holy Sacrament could not be taught by anything merely external; that we must teach simply, plainly, in language easily to be understood, and that the relation of the Faith, the Sacraments, the Worship of the Church to spiritual life and character, must be shown people through instruction and holiness of life.

I should be delighted to be convinced that I was wrong in my view of the present condition of the Church in the Middle West, possibly in the Nation, but I know the actual condition of the parishes and missions too well to be much influenced by statistical statements or percentages of growth. To meet the situation with a clear vision and a brave heart, with courage because we believe in God, that our Lord Jesus Christ reigns and will reign, because we believe in the Church as His Body, seems wiser than to deny what priests struggling with poverty and often discouraged, and laymen who have long lived in the towns and smaller cities know to be a fact, and, allowing possibly for some few exceptions, frankly acknowledge.

Davenport, Iowa. Theodore N. Morrison.

To the Editor of The Living Church:

IN THESE days of many statistics, would it not be proper and expedient in the interest of truth and fair play to publish in pamphlet form the article entitled "Truth trying to overtake Error," in the last issue of your paper? There are many tracts on Catholic *doctrine* but I am not aware of any Catholic *statistics* in pamphlet form for general distribution. When such gross mis-statements are made regarding the growth of the Catholic movement it seems almost necessary to have something to place in the hands of those who have been misinformed regarding Catholic diocesan statistics. In justice to the Bishops and clergy of the Middle West the Board of Managers of our Missionary Society should make an official statement denying these unfortunate rumors. Yours very truly,

San Francisco, Feb. 12, 1902. Newton H. Barry.

THE WEAKNESS OF OUR WORK IN CITIES.

To the Editor of The Living Church:

AS THE subject of "Missions" is under discussion at the present time, allow me to draw attention to the failure of mission work in this city. Also to point out one way success could be attained.

In the business world of to-day we learn that by the concentration of power and by the coöperation of capital and labor, wealth is amassed and success assured. As in the business

world, so in the Church. Unless the parishes federate themselves into a propaganda of missionary work, the cause of missions fails, here as elsewhere. In the almanac this city has 25 parishes. One supports a mission; the others struggle to support themselves. If all would unite in one organization, the larger parishes supporting the smaller ones with money, the sinews of war, the latter could furnish the material with which to carry on the work. As one now approaches the city, the absence of our Church in the outlying districts is most astonishing, and one asks the question: Why is it so? Come and work here and the answer is yours: It is because that one man tries to do or is expected to do that which would be hard for all the men of all the churches banded together. The remedy for the condition is at hand. As in business, so in the Church, by unity in action as well as in name. Men must realize that to succeed, the energy of many must be concentrated so as to be spent in one spot. To overcome the outlying districts of this city, the larger and wealthy churches must assume the weak parishes now in the outskirts of the town, and the energy and time expended will be repaid by the men fresh from the field reporting in person to the congregations of those far removed from the skirmish line.

Again it is well to remember that the future holds the same reward as the past; if we neglect to grasp the opportunity at hand and realize while we may, that as the Church conquered nations in the first centuries of its existence, so can she to-day, if the many congregations realize they are of one Church and not a Church in themselves. Experience teaches. Let us learn of the past, and in the future shun the rapids of self-conceit and extend to others the blessings we enjoy and which to us mean so little but to others, salvation.

F. H. Richey.

St. Louis, Feb. 14, 1902.

BRAINS VS. MORALS.

[*Continued from Page* 605.]

upon me daily, how the rank and file of the laity can give countenance to such men, who have brains, it may be, in abundance, but a very scanty supply of morals.

Here we have brains without morals, and those who read this description can supply illustrations without number almost, from the ranks of living men and women to-day. "God resisteth the proud, but giveth grace to the humble." Brains without morals make men proud, self-sufficient, domineering, full of I, I, I, first, last, and always.

Brains without morals powerfully tend to stamp a man's name upon his forehead with a signature as indelible as Cain's. They burn it into his soulless soul, and brand him all over with his own name.

Brains against morals seem to be the condition of a large and influential school in our Church, which includes not only men, who boast that they are *"broad,"* and have a monopoly of brains, but men who hang upon the skirts of these millionaire Sadducees, and their camp followers, and allow them their claim of brains, while they do their best by their own brainy statesmanship to appear to retain some show of morals. But their acts convict them. They are ready when driven to the wall, to sacrifice everything, rather than lose their prestige of popularity, and the places and appointments, and company, which popularity gives them. Poor, unhappy men. The world passes, and where are they?

I concede the brains; yes, these Broad Churchmen have brains; perhaps I may be pardoned for refusing to allow their claim of possessing *an absolute monopoly of brains.*

I have known a few men, who accepted the Catholic faith in its fulness, without evasion, who were able to think for themselves, and who knew just a little about languages and literature and science and everyday life.

Yes! I concede the brains at the demand of modest Broad Churchmen, who claim them, with this humble reservation, but I stop there, and must insist, that with a class of brainy people, who rank Colenso as a Confessor, and make men, who are bound by an oath on the one hand and live under irrevocable and irreconcilable vows with that oath on the other, *heroes,* I must insist that in such cases there has been effected a legal separation, if not an absolute *divorce,* between brains and morals.

The cross unites brains and morals in holy and indissoluble wedlock; the perfection of intellectual splendor, and the grandeur of moral humility. They meet in Jesus Christ, and culminate on Calvary.

USHABTIS.

OVER 700 "ushabtis" have been received by the Rev. Dr. William C. Winslow of Boston, chief official of the Egypt Exploration Fund, for distribution among the subscribers. They are presented in the name of the committee. They range from two to six inches in length, some of them being finely glazed, with the color, usually blue, still vividly preserved. Many of them are lettered, so that the name they represent is translated for those who receive such interesting souvenirs of Professor Petrie's work at Abydos, that most sacred of funereal sites in old Egypt.

Ushabti may be translated *answerer.* It is a respondent for the deceased in the other world. At first, the ushabti bore agricultural implements with which to till by proxy the fields of Aalu (Paradise?) where the deceased hoped to dwell, at least a while. But later on, the ushabti answered to various other duties or avocations. These relics are, as a rule, with their crossed arms and their stolid faces, rather sombre to the A. D. 1902 eye, but their mellow antiquity creates a thrill of interest within the observer. The ushabti, by the way, was not placed with the body, but in niches, sometimes closed up, in the outer room of the tomb. An altruistic question is what will the poor souls think or do in the other life, for whom these 700 ushabtis, instead of "responding" for them, are scattered far and wide in trans-Atlantic homes of our materialistic age?

THE FEAR OF ROME.

Let us take first the source of all the objections, fear of Rome, that hangs like a pall over our Church life, darkening it in its brightest festivals, and like nothing in our natural life so much as the fear of death. Romanism is spiritual death to the truly Protestant mind, perhaps to the truly Catholic mind also, but without entering into the erros of Rome, intellectual and practical, which I think all here are loyal enough Churchmen to agree upon, is it good common sense to allow Romanism to influence us so vitally? Certainly the man who in his secular life, business and social, should allow the fear of death to poison all his pleasure and to paralyze all his enterprises, would be looked upon with little respect by his fellowmen, even though they would be forced to admit that death itself is an inevitable and fearful certainty. Yet these same men will allow their fear of Romanism, which certainly can not claim the inevitableness of death, to paralyze their Church life, poisoning its pleasure, defeating its undertakings, and finally alienating them altogether from the Church and worship of their fathers. And so Rome holds dominion over them by terror, not by love, keeps them in subjection as slaves, not as children, and the Pope has a wider reign than even he dreams, an infallibility of utterance, the negative being taken for the affirmative, that certainly ought to satisfy the chair of Peter, if it can be satisfied. It requires some effort to throw off these chains of servile fear riveted by long habit and common consent, to refuse not to do a thing because Rome does it, to refuse to take Rome's leavings, to refuse her proud claims to the lion's share of the most precious things of our common Christian heritage, to have our own reasons for what we do, independent of Rome, walking in the liberty of the sons of God and of His Church. But having won that liberty at the cost of many a dearly cherished prejudice, and alas! it must sorrowfully be confessed, of many a harsh judgment from those of our old companions who are still under her thralldom, we find that the way of the Cross, the royal *Via Crucis,* leads not to Rome, but to Jerusalem, the Mother of us all.—*The Evangelist.*

There is nothing more innocent looking than a charged electric wire, but few things are more dangerous. The other morning I saw a lamp tender stop at a corner of the street and let down the globe which holds the electric lamp. He looked at it, but he did not touch it until he had taken a pair of rubber gloves out of his pocket and put them on.

Then I remembered that a workman in that same city, coming in the early morning to replace the carbons of the lamps, had been killed by the discharge of electricity remaining in the wires after the current had been shut off at the power-house. He forgot the possible danger; he neglected the assured means of safety; and he paid the penalty with forfeit of his life.

We are sent into a world of temptations; and our business, like the lamp-tender's, requires us to handle matters in which a remnant of temptation may be found. Our only chance is never to touch the world without putting on the non-conducting gloves of prayer.—*Selected.*

Every good book is a blessing to him who reads it, but in the great needs of life and in the hour of death there is but one book, and that book the Bible.

The Rise and Development of Christian Architecture

By the Rev. Joseph Cullen Ayer, Jr., Ph. D.

ST. STEPHEN'S CATHEDRAL, VIENNA—FROM THE SOUTHWEST.

X.

GERMAN GOTHIC.

THE Gothic style was carried throughout Western Europe. Wherever it went, it was adopted with enthusiasm and made the prevailing architectural style. But its employment in the construction of the churches and public buildings was not the same as to-day, when a certain form of Gothic is chosen and adhered to with more or less success. It was not regarded as a mass of possible designs or elements of design which might be adopted at will. It was taken up and made the prevailing national style. When a man proposed to build a church, that was the only possible style for him to build in. He cared nothing whether his design was early or late Gothic. He recognized no such distinctions. There was for him but one style, the style that was being used at the time in which he lived. There are therefore innumerable modifications of the one great style, forms and varieties of Gothic as numerous as the districts and times in which it was practised. If there is a French Gothic, there is also an English which is thoroughly characteristic of England and which is not found, except for small cases of coincidence, elsewhere. There is an Italian Gothic which departs very widely from the main lines of the style as it was developed in France, its home. And there is a German Gothic which is as highly characteristic as the English. It will be remembered that the English developed the picturesque possibilities of the

ST. STEPHEN'S, VIENNA—INTERIOR.

style by complexity of plan. They failed to appreciate the effect of height and made their clerestories low, the vaulting springing from the upper edge of the triforium rather than from a point well above it. They used the buttress system less extensively, employing it only as a constructional necessity and not as a feature of the design as well. The Germans modified the relation between the aisles and the nave in relation to their respective breadth and height. They built churches in which the flying buttress was not a necessity, as the vaulting of the nave was supported by the vaulting of the aisles, and the buttress to the aisle was sufficient to sustain the whole weight. This was possible by raising the aisles to nearly the same height as the nave and thereby greater breadth was gained, for with the increase in height the aisle needed to be proportionally wide. The result is the "hall-church" as so named by the Germans. The other modification of the Gothic, or rather development of the style, was in the construction of the towers and spires. There are no such spires in France as may be found at Cologne, Freiburg, Vienna, and Ulm. These two characteristics will be considered in this article.

The Cathedral of Vienna, St. Stephen's, may be taken as the great typical hall-church. It is by no means the only important church built on this plan. The cathedral of Munich, St. Sebaldus, and St. Lawrence at Nuremburg, the cathedrals at Erfurt and Paderborn, St. Catherine, at Brandenburg, St. Elizabeth at Marburg, and churches at Soest and Munster, are all examples of the style.

The difficulties in the way of constructing aisles the same height as the nave are chiefly in the roofing of the whole structure, resulting from this treatment of the sides of the building. If the aisles are built in proportion to their great height they must be nearly as wide as the nave. Speaking roughly, there is at once the increase of the span of the roof to three times its original width in the French cathedral of the same breadth of nave. For the nave of the latter, by being raised well above the aisles, had an external roof of merely its own breadth, and the aisles were generally roofed with half gables as in the basilica. The nave roof therefore was a comparatively simple affair, not much wider than the roof of many parish churches in America. The breadth of the nave at Cologne is about fifty feet, which is a very great width for a Gothic church. Beyond this are the aisles which are included in the total width of the building. St. Stephens at Vienna is not a church of very great size as great churches go. It is 355 feet long. The nave is proportionately narrow, about forty feet from center to center of the piers. The aisles are a little narrower and the whole breadth is therefore fully a hundred feet. We have therefore a roof twice as broad as at Amiens or Cologne, and if it were constructed at the same angle as these it would have to be twice as high. But it is even higher, since it is very steep. The roof thereby becomes a member of the design which must be reckoned with. Thus at St. Stephen's it comes to within eighty feet of the ground, eighty feet lower than at Amiens, and rises to very nearly two hundred feet. (The towers on the façade are 210 feet high.)

The immense expanse of roof called for some decoration of the roof itself. At Amiens the roof is merely a protection of the vaulting from the weather. Here it must be treated in some proportion to its size and is therefore banded with various colors which are arranged in a gigantic pattern over the whole roof. Then again, the windows of the aisles are surmounted with highly ornamented gables with an abundance of delicate fretwork. This beautiful tracery is purely ornamental and is applied as a pattern to the tower at the same height from the ground. The façade has two towers, parts of an earlier building which are allowed to break the severity of the edge of the roof, and the front of the roof, in place of being perpendicular as in a gable, slants back. The effect of this slanting gable is less pleasing from the front of the church than from the side. It gives, when viewed from the former position, a false perspective; but from the latter, a pyramidal effect to the whole building which is not unattractive.

The plan of St. Stephen's consists of a nave and aisles. There is no transept. The latter features would have increased the amount of roof to such an extent as to seriously interfere with the general design, if it had been constructed on the same plan as the nave and aisles, and it would have lengthened the building by one hundred feet and made it quite ungainly. If it had been constructed without aisles, its roof would have risen no higher than the gables of tracey surmounting the windows of the side. Such a projection would have been ridiculously small. The tower was therefore placed where the transept might have been expected and the internal effect is not considered. There is, however, a distinction of nave and choir made by what may be justly regarded as the poorest way of marking the division, a diminution of the height of the choir. This choir commences at the line drawn across the church at the east side of the tower, thus making the tower take the place of a transept in the arrangement of the parts of the church. The nave proper is vaulted in somewhat complicated fashion, a network of ribs takes the place of the simple French method derived from the Romanesque, which built the vault upon diagonal ribs and ribs crossing at right angles. The simpler vaulting, however, may be seen in the choir, the older part of the church. The nave presents a remarkably broad space which is at present littered with tawdry altars in the most debased rococo style. This wide space is possible on account of the very few pillars. The whole vault appears to rest upon a few points for there are but five bays to the nave. The choir vaulting, being in the earlier form, has four bays, and the choir and choir aisles terminate in apses, the apses of the latter being more elliptical than semi-circular in effect. (They are all of them really polygonal.) It will be seen that the choir,

like the nave, is choked with inappropriate decoration, ruining the architectural effect.

Among the details of the church should be noticed, first of all, the absence of capitals in the piers of the nave arcade. The mouldings of the arch and piers join without any mark of division. There are capitals of the shafts that support the diagonal arches of the vaulting. This absence of capitals which is occasionally complete, is found in many German buildings and also in some of the later English. The reason for this omission of the capital was probably the small part that this member played in the construction; and its size, moreover, bore no definite proportion to the column on which it was placed, for the whole genius of Gothic architecture was not concerned with the careful proportion between the parts of the individual members employed, which was the aim of the classical style, but more with the proportion between large spaces, and the details were left to the fancy of the architect. Since the capital was without any fixed relation to the column and was introduced more to mark the spring of the arch than to complete a design, it was not a gross violation of design to omit it. Its omission, however, is confusing because the point at which the arch commences is not sufficiently clear and the lines are therefore uncertain. The mouldings of the arch are also too complicated to look well as parts of nave piers of such great size.

The windows of the aisles are interesting in their arrangement. In some of the earliest churches erected with aisles of nearly the same height as the nave, the windows in the aisles, as they were unusually high for aisle windows, were cut in two (*e.g.*, St. Elizabeth's at Marburg) and there was the appearance of two buildings placed upon each other or of two stories, such as appears at the southwest corner of St. Stephen's (the corner nearest the spectator in the view.) In the later churches the tall windows were used because of the difficulty of building the short window without this effect of being cut in two. The windows of St. Stephen's are not only the whole height of the aisle wall, but are only one-half as wide as the space allowed. These light and beautiful windows with their well-designed tracery assist materially in giving length to the wall which on account of its great height might have appeared shorter than it really was, and also light what would have been a very dark church without the clerestory windows. The great defect in many American Gothic churches is that they neither have a nave with a clerestory with windows, nor high aisles with a roof placed upon the whole church as in Vienna, a form of construction that could be applied on a small scale as well as a large, but which is not applied because Americans seem to want naves distinct from aisles without being willing to build them high enough.

The Church of St. Sebaldus at Nuremberg should be compared with St. Stephen's at Vienna. It is a church with a

ST. SEBALDUS' CHURCH, NUREMBERG—EXTERIOR OF CHOIR.

choir at both ends, a nave and aisles in the customary proportions, but with a magnificent east choir built as a hall-church. It will be seen from the view looking toward the west, that the nave of the church is narrow and lofty. But the choir rises still higher. It is a choir with aisles the same height, as can be seen in the same view. The breadth of these aisles is about the same as the choir itself, for the vault over the aisle of the church is about as broad as the vault against the nave. From the view taken looking east the characteristics of the choir can in part be made out. There are here, as at Vienna, no capitals to the piers, but the arches and the piers are continuous in their mouldings. The extreme loftiness of the arches in proportion to breadth is characteristic of late German style and contrasts markedly with the ponderous character of the nave with its elaborate decoration. The tendency of the later German builders was towards greater simplicity in their construction and the omission of much of the decorative detail which had made the style so rich and pleasing.

When it came to the exterior of the choir, the architects made the windows narrower than the space allowed in order to carry out the extreme vertical effect. Large windows in the choir aisle, inasmuch as they would be, on account of the circular form of the apse, broader than the arches in the main parts of the choir, were reduced in size by allowing a little piece of the wall to come between the window and the buttress. The windows in this way were prevented from spoiling the effect of of the arches of the choir. But there seems to have been felt that here was a violation of the Gothic spirit which called for a window the whole breadth of the space between the buttresses, and there were added little canopied statues to fill the vacant space. As the wall was rendered firmer by the space allowed between the window and the buttress, there was not the

ST. SEBALDUS' CHURCH, NUREMBERG.

same need of very heavy buttresses. It will be noticed that the roof plays no such part as it does in St. Stephen's at Vienna. There is no attempt made to treat it as an essential member of the composition. It is, indeed, a huge structure rising to considerable height. But it is not so steep as at Vienna and there is a curious break in its outline whereby it rises at a sharper angle in the middle than at the sides.

This choir was erected in 1361-1377 to take the place of a former choir resembling that which is now at the west end of the church. The Church of St. Lawrence, in the same town, a very fine structure, has a choir built in somewhat the same way as St. Sebaldus. But it has a double row of windows in the choir and the extreme lightness of construction which is attained at St. Sebaldus is not reached. Both churches are full of the most beautiful works of art, representing the best period of German mediæval art work. The shrine of St. Sebaldus, visible in the views of the interior of St. Sebaldus, is among the finest specimens of German Renaissance bronze work extant. It represents the work of thirteen years of Peter Fischer and his five assistants. Every detail is of exquisite finish and the whole is replete with beautiful work.

The second feature of the German Gothic was the construction of the towers. It is here that it is to be regarded as an advance upon both the French and the English Gothic.The Italian Gothic, true to the native traditions, wholly neglected the development of the tower. The one great exception is the Campanile of the Cathedral at Florence, an unrivalled masterpiece of design but belonging in outline to a wholly different species of tower than that which is characteristic of Gothic. The other Italian Gothic towers are of no importance in the history of the tower in that style. In England the favorite position of the tower was the centre of the building, over the crossing of nave and transept. This gave an effective place to the tower and very many were constructed of great beauty. But for the most part these towers are built without spires, Salisbury being one of the few exceptions. What the French would have done with the spire, if in their great cathedrals they had been able to finish them according to their original design, may not be said. At Amiens, the towers would have been too small, and the same defect would have occurred at Rheims. Chartres has towers that are of noble proportion

and better related to the church than is customary in France, but they are not in the same style as the church itself, and cannot be compared with the superb towers and spires of the façade of Cologne. The towers of the Cathedral of Vienna are not advantageously placed as composing a complete design. They stand at either side of the church at a point where the transept, if one had existed, would have ended. But this position was the best for this particular form of church, as in the centre of the façade or rising above the roof they would have been too low for the enormous roof. The church, furthermore, would have been too pointed, as the effective length of the church is the nave and not the choir, as the nave only is covered by the immense roof. What the effect would have been if the tower and spire on the other side had been complete is doubtful.

In the beautiful Cathedral of Freiburg in Breisgau, the tower and spire stand in the centre of the façade. So far as

MINSTER OF ULM—FACADE AND TOWER.

a tower is concerned this is the most effective position possible as the height of the tower is not put in competition with anything else, and as it occupies nearly the breadth of the building, certainly the main part of the façade, it appears all the higher. A very fine example of this is at Ulm. But the typical position for the towers and spires is on each side of the façade. It was here that they were placed at Paris, Amiens, Rheims, Chartres, and a multitude of other churches of first class importance. It is here that they are placed in the form of towers without spires in so many English Cathedrals. Here alone do they give sufficient dignity to the whole building. There is always something of the parish church about the tower placed in the centre of the façade, as it dwarfs the church behind it, for it is seen only in its lower parts projecting beyond the foundations of the tower. It is in the façade as flanking it on either side that the towers of Cologne stand unrivalled among towers.

The German construction of a spire is very different from the English. In France and England the spire is treated as the roof of a tower. It is, however, not on the plan of the tower, but is octagonal in place of square. The English put the octagonal pyramid, which was built very sharp, upon a square. Around the base they erected battlements and at the corners placed little turrets. The Germans placed between the main part of the tower and the spire an octagonal continuation of the tower. This member is often of considerable height. At Freiburg the octagon is as high as the square part of the tower and there is nothing done to break the transition from the square to the octagonal plan. More frequently, however, the buttresses at the corners of the tower are continued upwards in the form of lofty turrets. This may be seen in Vienna, though the spire on account of its very attenuated form is not to be compared with Freiburg or Ulm. In the latter, the corner turrets are carried just to the point at which the spire is placed upon the octagon, and are not wholly successful. But at Cologne the design of the tower octagon and spire is about as near to perfection as has ever been attained in a similar design.

The second feature of the German tower architecture is the nature of the stone roof placed upon the tower. This had always been treated as a real roof. At Freiburg, for the first time, its possibilities were perceived. It was pierced so as to be built of tracery to the very summit and thus present no contrast to the lower portions of the structure. The striving of the Gothic style toward ornament in every part, a striving which converted the purely constructional flying buttresses into things of beauty, and placed delicate tabernacle work upon the buttresses, found in the German spire its crown. It is useless for purists to denounce pierced spires as contradictory to the idea of a spire, a roof to a tower. The spire did not originate as a roof. But when the tower itself was converted more and more into a pile of tracery and light turrets, when it was made so open as to be meaningless as a building, there was no point of insisting upon the roof feature of a spire. There was reason for insisting upon the wall as well; and with the tower as a mere decoration and not as a useful member, the decorative idea could not be confined to the tower, but had to cover the whole.

German Gothic may be credited with the two points discussed, the hall-church and the spire placed on an octagon with a pierced roof to the spire. The former might be employed to advantage in small American churches, provided the walls were carried high enough. But it calls for real vaulting if the effect would not be that of a meeting-house. The tower and spire construction could hardly be successfully carried out unless there was a disposition to spend more upon church buildings than is at present customary. It can be erected only with real stone-work and cannot be put together with any such ease as the solid spire. We are apt to be in too much of a hurry with our buildings to allow a part to remain incomplete and wait for future generations to finish what we have begun. The use of any one style of architecture is so capricious, one style rather than another being chosen as patterns might be selected from a tailor's chart, that we cannot trust a future generation to value what we design. The revolutions in taste in matters architectural have been so rapid in the past century that the coming century may see changes hardly less momentous. In the face of these facts, we perhaps do well to leave no part of our churches to be erected by a future generation, or even by ourselves a few years hence.

A HEREAFTER

Smart young man:—"Well, it's no use to talk religion to me, I don't believe in any hereafter!"

Old lady:—"Ye don't! Why ye hain't got as much sense as my old settin' hen, for she'll set on a parcel of eggs for three weeks at a time, 'thout blinkin', for she believes them eggs has got a hereafter!"

Smart young man goes home.

He was a very young clergyman and entirely unused to speaking without notes.

It had been suggested that there should be an offering requested from members of the parish, of old gold and silver, to be made into a communon service.

So he arose on the following Sunday to make this request:

"It has been suggested that a communion service shall be given by the members of this parish in memory of those who have died in the shape of knives, spoons, forks, brooches, or other old jewelry."

And he never understood why his hearers should look so amused over such a solemn request. L. E. C.

Crooked living makes the cross Christian.—*Ram's Horn.*

Literary

Theology.

The Early Church: Its History and Literature. By Professor James Orr, D.D. New York: A. C. Armstrong & Son. Small 12mo, 146 pp., 60 cts.

The Ruling Ideas of Our Lord. By Charles F. D'Arcy, D.D. New York: A. C. Armstrong & Son. Small 12mo, 146 pp., 60 cts.

These two books belong to a series of Christian Study Manuals which is intended to serve a double purpose—first, to provide manuals adapted for the higher religious instruction of senior classes, Christian Endeavor societies, and Bible students generally; and secondly, to present to the private student readable introductions to the study of Christian truth and history.

Professor Orr's work is admirably planned and admirably executed from a literary and pedagogical standpoint. It is certainly readable, it is certainly not reliable. In describing the agencies which prepared the way for Christianity and its worship, he omits the services of the Temple, gives a full account of synagogue worship, and innocently adds "The resemblance to a simple Christian service is obvious."

He says the only bond of union among the Pauline Churches was their common faith, and on the very next page he records the decision of the great Council of Acts xv. and its immediate acceptance by all those unbound and dis-united Churches. But why all these independent Churches should have bowed to the decision of another single, independent Church at Jerusalem, he omits to inform the reader. Of course he affirms that "Presbyters and Bishops are identical," and quotes from Justin Martyr to prove that in A. D. 150 the Church's services were "under the direction of a 'president,' not even by Justin called a Bishop." But he of course omits to mention that St. Cyprian uses the same word for the presiding officer when that officer is himself.

The multiplying of young people's societies among the denominations is calling forth a multitude of "Christian Manuals" for their instruction. Most of them are well written and remarkably well adapted to the class of minds for which they are prepared. It is greatly to be regretted that the Church has no books of corresponding pedagogical and literary merit. One could hardly ask for a better arranged or more clearly written manual on the history of the Early Church than Professor Orr's. It may well serve as a model for a Churchman's manual on the same subject; and such a brief, attractive, and interesting handbook is greatly needed. Who will write it?

The Ruling Ideas of Our Lord is written by the Dean of Belfast. It is divided into two parts: Christ's Ethical teaching and His Religious teaching. The Church idea, however, would seem to be neither a ruling, nor an ethical, nor a religious idea, for it finds no place in either half of the manual.

It is certainly true that the final analysis of our Lord's teaching proves it to be the teaching of love. But it will not help young people to understand the specific and wonderfully varied teaching of the Master to ignore its individual and specific character, and to interpret everything that He said as only a form of love. The natural resut of the author's method must be to leave the impression on the minds of the learners that our Lord had no ruling ideas, only one idea. The last two-fifths of the book are devoted to "Religious Ideas," and make a more definite impression. The book will be helpful to one who wishes to study "The Place of Love in our Lord's Teaching," for that is the real subject of the book.

ALFORD A. BUTLER.

The Religious Condition of Young Men. A Study. By James F. Oates, Secretary Central Department Young Men's Christian Association of Chicago. Published by the Central Department of the Y. M. C. A. of Chicago. 8vo., 79 pp.

This is a small book full of condensed facts about the every day conditions of young men. They are the sort of facts that the clergy and Church workers need to know. The man who fires at a mark without seeing what he fires at may wound the bystanders, but he misses the mark. This applies to the man in the pulpit, as truly as to the soldier in the ranks. If we knew the people to whom we preach, it would improve our sermons, and improve the results of preaching. There is no class whose daily life and real mental and moral condition we more need to understand than that of young men. Any book that helps us in this direction is a good book. Here the facts, gathered by careful investigation, are given almost without comment. The thoughtful clergyman will make his own comments and draw his own inferences and conclusions; he cannot help doing so. We may differ in our conclusions, but we shall certainly understand better the life and labors of young men by studying the conditions, religious and irreligious, under which they live.

ALFORD A. BUTLER.

The Corn of Heaven. By Hugh Macmillan, D.D. (Edin. and Glasg.), LL.D., F.R.S.E., etc. New York: The Macmillan Co. Price, $1.75.

These addresses were delivered to young people of a thoughtful and inquiring mind, by Dr. Macmillan. They are full of beautiful illustrations from nature and are thoroughly charming. The book is delightful reading for anyone, old or young. There is a very pleasing use of natural science in imparting religious instruction which makes the addresses of absorbing interest.

Choralia. A Handy Book for Parochial Precentors and Choirmasters. By the Rev. James Baden-Powell, M.A. Exeter College, Oxford, Precentor of St. Paul's Church, Knightsbridge. With an Introduction by the Rev. Henry Scott-Holland, Canon and Precentor St. Paul's Cathedral. New York: Longmans, Green & Co.

This is a useful and accurate book on the subject of the duties of a precentor. The statements are singularly correct, and the advice given is very much to the point. The book is not verbose; but it is sufficiently full for use. There are added to the chapters lists of services and anthems with indications as to their difficulty of execution.

The subject of occurrence and concurrence of festivals is not treated according to present Western use; but the local and insular Sarum use is followed.

Infant Salvation; or, The Passivity of Infants. The Key to this Perplexing Subject. By M. J. Firey, D.D. New York: Funk & Wagnalls Co. Price, $1.20 net.

This is a book of no special interest to Church people, as it deals with a subject which is not an open question with us. It seems to be written against the Baptist denial of sacramental grace and regeneration to infants. It contains some matter which is extremely repulsive to a Churchman, regarding the sacraments; but on the whole it is on the right side regarding its main subject.

The Personal Life of the Clergy. By Arthur W. Robinson, B.D., Vicar of Allhallows, Barking-by-the-Tower. New York: Longmans, Green & Co.

This is the introductory volume of a series of Handbooks for the clergy, edited by Mr. Robinson. It is an excellent little book, full of good, wholesome words on the sacerdotal life, extremely moderate in its tone; but devout and helpful. It has chapters on Penitence, Prayer, and Devotion to our Lord, and three on dangers—Secularization, Over-occupation, and Depression.

We cordially recommend the book.

Protestant Principles. By the Rev. J. Munro Gibson, M.A., D.D. New York: A. C. Armstrong & Sons.

No Churchman will find this book of any importance, unless he desires to learn the present attitude of "orthodox" dissent towards Church principles. Such a reader will discover that Dr. Gibson is hopelessly at sea touching the real nature and significance of these principles, and quite unable to distinguish between what is Catholic and what is peculiarly Roman. Secondary sources of information—not always the best—are employed. F. J. H.

A Sketch of Semitic Origins, Social and Religious. By George Aaron Barton, A.M., Ph.D., Associate Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. New York: The Macmillan Co. Price, $3.00.

Professor Barton says in his preface: "The study of primitive Semitic life necessarily brings to view many unsavory details. Professional students will readily understand the necessity for treating these in the spirit in which it is done. Should this volume chance to fall into the hands of any others, they are reminded that it is a study primarily not of the pure white lily which has sprung from Semitic soil, but of the chemistry of that soil itself."

There is a magnificent show of learning in this book, which on analysis proves simply to be the contradictory opinions of guessers about things which no man knows or can know. When a man begins to talk about what happened at the beginning of the last glacial period, which "Croll calculates began *about* 240,000 and ended *about* 80,000 years ago," he can give pretty free rein to his imagination without anyone being able to gainsay him. When he discusses events recorded in God's Holy Word he is particularly offensive.

It would be a good thing if such books as this could be written in Latin for the use of "scholars" of the higher critical school, lest they "fall into the hands of any others" and cause them nausea.

Regnum Dei. Eight Lectures on the Kingdom of God in the History of Christian Thought. By Archibald Robinson, D.D. New York: The Macmillan Co. Price, $2.50.

These are the Bampton Lectures for 1901. They are in agreeable contrast to some of the recent courses at Oxford. They are tinged a little with historical criticism; but on the whole they are well within the requirements of John Bampton's will.

The author reviews the idea of God's Kingdom from ancient times, as recorded in the Old Testament, down through the time of the New Testament, and through the centuries to our own time. Dr. Robinson says: "The Kingdom of God, has in the course of Christian History, received three principal interpretations. It has been identi-

fied firstly with the perfect reign of God in heaven after the Last Judgment, secondly with a visible reign of Christ on earth between His second coming and the Last Judgment, thirdly with the Visible Church on earth between the first and second coming of Christ."

Of course the second is rejected in this course of lectures. The lectures on St. Augustine and the Mediæval Theocracy are particularly attractive.

There is nothing that is strikingly new and original in these lectures; but they are instructive and very interesting reading.

Frank A. Sanborn.

Miscellaneous.

A Royal Lineage: Alfred the Great. 901-1901. By Annah Robinson Watson.

This handsome volume by Mrs. Watson traces the lineage of some Americans who are able to carry their ancestry back to Alfred the Great, and is issued in very handsome form. It does not of course purport to be complete, and there are other American lines tracing to the royal blood that are not included in the volume. The work is carefully done, and students of genealogy, as well as the larger number of students of history, will be pleased to have the matter in such handsome form.

George Washington. By Norman Hapgood, author of *Abraham Lincoln, the Man of the People*, etc. New York: The Macmillan Co. 12mo, pp. xii., 420. Price, $1.75.

The student of American history and biography, and that venerable friend of your forefathers, the "general reader," have a wide range of literature to select from in estimating the achievements and character of the man who is justly styled "the father of his country." He can read the ponderous tomes where, in minute detail, Chief Justice Marshall has given both the history of the colonies and the life of Washington. He can smile with amusement at the gravity of good old Parson Weems when writing of the colt and the cherry tree. He can descend to modern biographies and view Washington under the search-light of Mr. Ford in his *True George Washington*. He can with confidence take up the new candidate for public favor which Mr. Hapgood has presented for approval, and be assured in its pages he can find all that is necessary for Americans who have no desire for detail, to know concerning Washington.

Mr. Hapgood has writen frankly and conscientiously. He has read appreciatively the standard biographies and the many recent monographs which deal with various phases of the General's life. He has put into the compass of a small volume the facts of a life which was lived in the full glare of publicity, and which in many particulars might serve as a model for others. Without in any way glossing over the faults or inconsistencies, he shows the sage of Mount Vernon, the leader of a motley army, to be wise, unselfish, patriotic.

In its illustrations the book will commend itself. They include the Stuart, Peale, and Savage portraits, and an interesting fac-simile of Washington's estimate of several officers who served with him during the Revolution, from a manuscript in the New York State Library at Albany.

The book can be read with pleasure and profit by both young and older Americans.

Musings by Camp-Fire and Wayside. By William Cunningham Gray, Editor of the *Interior*. Chicago: Fleming H. Revell Co. Price, $1.50.

Recently there came an inquiry to the editor of a literary journal, asking for direction in the selection of biography. The writer complained of a surfeit of fiction, and expressed the desire for a change of diet. One swallow does not make a summer, nor is this the only swallow, for it is safe to say that many others are in the same state of mind and would gladly turn aside from romance to a more informing and nutritious literary food.

While all these might not necessarily choose biography, still the line of cleavage between fiction and biography is less sharp than between the former and history or pure science. While biography may be and is history, still the form differs less from that of fiction than either historic or scientific language. To any such the present volume offers itself. While the long-time editor of *The Interior* has named a title which presupposes and is a series of musings and descriptions of outdoor life, the book is, if we are not mistaken, largely auto-biographical. Certainly Dr. Gray has revealed himself to us in these talks by the wayside, and in the meditations in the woods. Where the impulse at least has come from the world of wood and mountain and sea lying about him.

Dr. Gray was one to whom our own Bryant might have addressed the lines: "To him who in the love of Nature holds communion with her visible forms, she speaks a various language." No one has felt the spirit of all things wild, more keenly, or been given the spirit of prophecy more abundantly than is witnessed on page after page in this last work of the veteran editor.

The volume is full of pen pictures and the lessons that this sympathetic soul sees and tells us in most poetical prose. A very Thoreau or Burroughs or dear old Isaac Walton was Dr. Gray.

The Last Confession of Marie Bashkirtseff and her Correspondence With Guy de Maupassant. With a Foreword by Jeanette Gilder. New York: Frederick A. Stokes Co.

These Confessions are a strange psychological study. For a young girl whose span of life was but some twenty summers, Marie Bashkirtseff has won certainly a very large share of the world's momentary notice. And undoubtedly this interest is due more to the strange spirit of this young girl, the oddity of her genius, than to anything she created either in letters or art. She took herself with exceeding seriousness and was not only the centre of her own world but also the centre of everybody else's world. The artistic temperament in her had a roving commission. She lived without restraint, wrote and talked without restraint, and the emotion of the moment was the supreme thing in life. Bright, clever, possibly brilliant, this young Russo-Parisian girl of twenty undoubtedly was, but her mental atmosphere was strange, unwholesome, and unnatural, so much so indeed that it is difficult for those governed by average sentiment to understand or enter sympathetically into her life. And yet her self-love and vanity are so candid and frank, she is really a very interesting study.

It falls to the lot of so few to be able to say of themselves: "I am admirable, and I adore myself. It is because I have worked well to-day, and I have also tried some sublime dresses, sublime." Again: "I am an artist in the full acceptation of the word; every artist is a poet or visionary." And yet there are serious things too, in this young girl's "Confessions," problems of grave interest suggested by them and whilst they are devoid of all literary form, they are well worth a perusal, because they start questions that ordinary literature fails to suggest.

The College Student and His Problems. By James Hulme Canfield, Librarian of Columbia University. New York: The Macmillan Co. Price, $1.00.

Dr. Canfield has produced a very useful book for young men who are about to enter College. It is full of good advice, founded on long experience in the University of Nebraska and Ohio State University. There are very valuable chapters on the selection of a Course, Fraternities, Athletics, and Electives, as well as a good deal of other suggestive matter. We strongly advise young men to buy and read this book.

The Color of his Soul. By Zoe Anderson Norris. New York: Funk & Wagnalls Co. Price, $1.00 net.

We have seldom read a more interesting story than this one. It deals with a young fool who is an atheist and an anarchist. He leads a young sewing-girl astray, and while he is honored and petted, she dies in a Sisters' hospital. The pictures of New York life on the East Side are life-like and strong, as are also the sketches of Bohemian characters.

Homespun. A Study of a Simple Folk. By Annie S. Swan (Mrs. Bennett-Smith). New York: E. P. Dutton & Co. Price, 75 cts.

This is a very pretty story of a Scottish village. The characters are well and clearly drawn, and the interest is well sustained. The book is very much like those of Barrie. The dialect would be confusing to a good many readers; but that is the only objection to the story.

The "Riverside Art Series," of Messrs. Houghton, Mifflin & Co., adds to its valuable studies of great artists a sketch and interpretation of Correggio, illustrated by fifteen full-page pictures and a supposed portrait. Correggio had no taste for portraiture and probably never sat for his portrait, nor is it likely that he painted it himself. He died at the early age of forty, and the supposed portrait represents a man apparently ten years older. Correggio was a great master in the portrayal of life and action, and in the modulation of color and light. As an artist his sympathy was with the bright and joyous phases of life, while as a man he is said to have been reserved and melancholy. Miss Hurll has given an admirable study of this unique and interesting subject.

GOOD ENGLISH.

Whether the English-speaking race ever dominates all others, or its language ever becomes the language of civilization—we, who so proudly claim as our heritage such good things as an English ancestry and tongue, must see to it that *what* has become so welded together as the vital characteristics of our language, does not suffer disintegration at our own hands.

Let us, individually, who appreciate not only the value of a pure diction but also the richness and resource of our mother tongue, lend our influence towards the cultivation of good English, without any intermixture of the popular slang which surely marks the decline of any language.

Let us urge upon young people the advantage of a choice vocabulary—the importance of thus preserving their own moral tone, and, at the same time, raising the standard of their own aspirations by the use of "English undefiled."

C. M.

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

CHAPTER XXI.

CROSS PURPOSES.

ELVIRA hurried to her own room, but not to sleep. For hours she sobbed and wept, then grew more calm and composed, but alas not more reasonable. That she had been put to shame before her lover, and that her father had ordered her from his door as a shameless creature, these things rankled. Like a thorn in the flesh, they worked deeper each hour. Her pride demanded revenge, and her will enabled her to stifle every other emotion but that. When the thought came to her of her good mother's distress, she hardened herself to weigh it in the balance against her father's provocation; when there flashed through her brain the realization that acceptance of young Tomlin's attentions would inevitably mean the severing of the ties between Oswald and herself, the miserable girl declared to herself that those ties were already broken by her father's accusations. Proud Elvira would not deign to marry one who condoned her, or had for a moment doubted her. If her own flesh and blood distrusted her, how could she expect others to have faith in her?

At day-break she arose, and taking pen and ink, wrote a brief note.

"BILDAH:—Come to Father's to-night. I want to see you.

"ELVIRA."

She folded this note in the skilful manner our fore-mothers knew, so that when folded, creased, and doubled together, the back of the sheet formed a perfect envelope, leaving the written message inside. She sealed this with a signet and a bit of wax found in her writing desk. Did she think, we wonder, that this same writing desk with its furnishings, had been a birthday present from her father but the year before? Then she guiltily slipped the letter in the bosom of her bodice until an opportunity should present itself to deliver it. It seemed to rest upon her heart like lead, and yet, curiously enough, it had the effect of strengthening and sustaining her in her foolish resolution.

Her mother knocked at her door a little later. Elvira opened the door. The mother's keen eye saw the pale, worn countenance, and the red and heavy eyes. In a moment her motherly arms were about her unhappy daughter, as she exclaimed:

"My darling child, do not grieve any more. If you have made a mistake it is all forgiven, and if hard words have been said, we did not mean them, you know. Come down to breakfast. Your father wants you, and Oswald is waiting to see you also. He is anxious to talk with you."

But Elvira flatly refused to meet the family at the morning meal, and as positively declined to see Oswald. She was in no humor to bear remonstrance, and her mother was compelled to bear her ungracious message to her lover. Oswald had walked over that morning from the Daces, so anxious was he to assure her of his unshaken trust and affection. Her curt refusal to see him, staggered him.

"Have patience, Oswald," said Mrs. Welford, seeing his blank look. "We must be patient with our wounded bird. She is true as steel at heart, and her good sense will yet get the better of this fit of petulence. I do not understand her going to meet this young man, and she refuses to make any explanation. But I am sure it is all right. You know as well as I do, that Elvira is impracticable, and altogether too romantic in her ideas. We have heard a great deal of the abuse that this Bildah has endured at home on account of his infatuation for Elvira. I think this has touched her tender, sentimental heart, and that in sheer pity she has granted a request he has made to meet her. Her ideas of honor probably will not let her tell of this. I am sure she cares nothing for this fellow."

And Oswald had gone away comforted. All that long day he counted the hours until he should be freed from his school duties, and could call upon Elvira, who by that time would surely see him.

But Elvira's evil star was still in the ascendancy. Mehitable Scott came to spend the day with her. Of course she was all agog for any special developments, and burning to know the denouement of the Captain's fit of anger the night before. Her sharp eyes noticed Elvira's dejection, and Mrs. Welford's clever attempts to shield her daughter by monopolizing the greater part of the conversation herself, and by quickly turning Mehitable's hints by affable nothings and change of topics, did not escape her. She arose to take her departure, baffled at every turn.

"Let Elvira go home with me and stay all night," said she.

"No indeed. Elvira is not able to go. She has a cold, and I am too good a nurse to trust her far out of my sight until she gets better."

"Let her go a piece with me, then. Just down to the big oak by the pasture bars," urged Mehitable.

Mrs. Welford was on the point of refusing her again, when Elvira, rendered unduly sensitive by what had occurred, fancied restraint was being used, or that her mother feared to trust her. Impulsively she spoke.

"I want to go, mother. I'm tired of being cooped up here all day. My head aches, and fresh air would help it."

She could have bit her tongue out the next minute for vexation, as she remembered what a gossip Mehitable was, and to what a cross-fire of questions she would be exposed. There was no help for it now, for her mother gave her consent, and the two girls went off together. Mehitable did try to draw out of her companion the news she was dying to know, and did not hesitate to ask leading questions to find out. Elvira knew how to keep a close mouth, however, and firmly telling Mehitable that she had nothing whatever to say on the subject, she held the arch-inquisitor at bay.

Mehitable was gone at last. Elvira sat down on a stump and watched her out of sight. She was softly crying to herself, when she heard the footsteps of someone coming. It was Jacky Tomlin. Hastily drying her eyes, she held Bildah's note out to him.

"It's for Bildah. I don't want anyone else to see it. Will you give it to him?" she asked.

"Gee-whilikins! I guess I will!" said Jacky. "An' you couldn' git it out of me, if you'd pull my tongue out with pinchers."

Away went Jacky. Elvira started homeward, when her brother leaped the meadow fence and joined her.

"What did you give that little jackanapes just now?" demanded he sharply. "I wouldn't think you would want many more scrapes like yesterday's to happen. I saw that long-tongued Mehitable Scott with you just now. You have to be careful, my lady, whom you associate with, if you don't want to be talked about."

Elvira's heart swelled with indignation. Was not that the brother she had waited on so tenderly, and borne so much for? And now he to speak to her after such a lordly fashion! Elvira was not a saint, and she retorted as quick as a flash:

"She's no longer tongued than her precious brother that you run with all of the time. You are not my guardian, but if you wish to know what I gave Jacky Tomlin, it was a note to Bildah asking him to call, and" (triumphantly) "father gave me the permission to do it, Sir Importance."

"I will tell Oswald," threatened Henry, scowling darkly.

"Do," taunted the defiant girl. "Do, and tell him I prefer Bildah Tomlin to him any day, and that you heard me say it!" and indignantly she swept past him and into the house. It was the first falsehood of her life. Conscience-stricken she hurried to her room, and dropped her head on her pillow.

"Oh what have I done?" she cried. "I did not mean it, but Henry made me so angry that I said it before I thought. He will tell Oswald the first thing. I won't get down on my knees and take it back—no, not even for him. Oh Oswald! Oswald! my love that I have lost by my own folly!"

Henry did tell Oswald. He told his parents also. Her declaration that she cared for Bildah rather than Oswald carried consternation to them all. Oswald gave no sign. He called no more at the Welford's. He resolutely refused to be dragged into conversation about her. He was crushed and broken in heart, and longed for his school to be out that he might leave the land that was now a hateful one to him.

Home was home no longer at the Welford homestead. Elvira knew she had done wrong, but her pride stood in the way

of acknowledgment. To ease her troubled conscience, she dwelt upon the ill-treatment her father and brother had accorded her, and by dint of continual brooding over it, succeeded at last in persuading herself that she was the most abused girl in all Ohio.

The Captain on his part, though grieved to the heart, was too proud to make further overtures toward reconciliation, when his first advances were repulsed. He never spoke harshly to her again, never rebuked her, but in three months' time he aged ten years. Silver threads came in his hair, his brow grew wrinkled, and an air of dejection rested upon him all of the time. Mrs. Welford was more cheery, but the lines of care began to show on her face also, and how heavy her heart was no one guessed.

As for Henry, always hot-headed and quick of temper, there was no attempt at restraining his anger. He blamed Elvira severely, accused her to her face of purposely trifling with Oswald's affections, declared her present doings were a disgrace to the family, and a dozen other equally injudicious speeches. She retorted as angrily, and a deep estrangement between the two followed.

The sunny-tempered Elvira of old was gone, and in her place was this captious, sullen girl, making everyone around her miserable because she was miserable herself. The Captain was puzzled at this sudden and extraordinary change in his daughter, but his wife, realizing that the elements of both good and evil are in every person's nature, referred the girl's irritability to the conflict between her better and baser self, and patiently bore with it as she might have done with a case of measles or whooping-cough, believing time would work a cure, and that Elvira's better impulses would eventually gain the day.

[*To be Continued.*]

HOME MISSIONS.

"And, lo! I am with you alway, even unto the end of the world."—St. Matt. xxviii. 20.

"Yea, let all the people praise thee.

"Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing."—Psalm lxvii. 5-6.

O'er all our large possessions,
From East to farthest West,
Where ocean's broad recessions
Our land with wealth invest;
Where towns with life are teeming,
Or desert plains, where few
Have caught the Light that's gleaming;
There's mission work to do.

Alaska's broad expanses
And Cuba's new-fought fields;
Where'er the flag advances,
The ready harvest yields.
Where'er the flag is planted,
The Church must follow too,
With hand and heart undaunted;
There's mission work to do.

Across the broad Pacific,
To islands of the main;
Where nature's life prolific
Speaks Paradise again;
Bring here your golden treasure,
Where skies of heav'nly blue
Bend over earth's full measure;
There's mission work to do.

Our wards, the Indian nation,
Have they been treated right?
Has each been taught salvation,
The Christian's hard-fought fight?
Has all the teeming city
Heard the old story new?
Each heart, in opening pity,
Has mission work to do.

The twelve, the Lord commissioned
And sent to all the world,
The Psalmists' words conditioned,
That cross and flag unfurled
Must not be kept in station,
Nor giv'n alone to few;
But every tongue and nation
Must hear the story too.

The blessing now is needed,
His Presence all the days,
Earth's increase, too, if heeded,
Would help to swell His praise;
Preach then to ev'ry creature,
The promise surely's true,
Make length and breadth a feature
That Christ may work with you.

Abby Stuart Marsh.

The Family Fireside

REFUGE.

"AS THE SHADOW OF A GREAT ROCK IN A WEARY LAND."—Is. xxxii. 2.

Dear Lord, I fain would follow Thee;
But I am blind: I know not night nor day,
The road is rough; the pathway full of thorns;
I grope and stumble on my weary way.
Each morn I make a firm resolve
To follow, and to love Thee more and more;
But Satan tempts me, and I find
At e'en, I'm farther from Thee than before.

Dear Saviour, help me lest I faint;
For me, the journey is too great, I fear.
O, gently take me by the hand,
And let me feel Thy presence near.
If Thou wilt only lead me, dearest Lord,
It matters not how rough the path may be;
I know that I am safe when by Thy side,
That nought can harm me when I am with Thee.

J. Frederick Bishop.

THE LOUISIANA PURCHASE.

By Roland Ringwalt.

As THE twentieth century opens, the new books show the interest in the great West that was won by the Louisiana purchase. The last few months have brought out a life of Lewis and Clark, and a novel which aims at whitewashing Burr. Magazines and newspapers will feed, not create, the appetite for information concerning the mighty territory that was bought in 1803.

Maps showing the number of square miles, figures indicating the growth in population, all the purely statistical side of the question will be looked after by the publishers of the guide books to the St. Louis Exposition. It is possible, however, that some who exult over the statistics will overlook the singular fact that our first great step toward expansion came after the most aggressive of all our statesmen had been disappointed in his plans. It seemed to the men of Washington's time that Hamilton was strong in action and Jefferson in opposition; that Hamilton built up tariffs and banks, while Jefferson wrote on the dangers of centralization. Yet in the two political moves nearest to his heart, the establishment of the capital on the Potomac and the extension of our western frontier, Jefferson scored victories that Hamilton, had he lived ten years, would have envied.

Some day a brilliant American will write a book on the great things that did not happen. The very name of Miranda is strange to millions; but at one time his plans were talked of in every port on the Atlantic seaboard. He wished to see England and America unite to crush Spain, and help themselves to boundless possibilities in the way of trade. Bold spirits were delighted at the chance of securing land, gold, political influence, and military distinction. Many an old gentleman whose conservatism is undoubted can show letters proving that his grandfather wanted to join Miranda's expedition. William Pitt and Alexander Hamilton looked on the project as one that might lead to an Anglo-American protectorate over tropical America. Hamilton expected a war with Spain, and set his heart on having the chief command. The Miranda scheme came to nothing, and many people have never heard of it, but it was a brilliant dream while it lasted.

No one in our history was more able or willing to seize an empire than Alexander Hamilton. But his visions of conquest faded like castles in the sunset, and the most peaceful of our Executives bought the vast Louisiana district without as much trouble as some persons find in a real estate transaction. The purchase was made by a President who declared that he had no right to make it, and begged for a special amendment to warrant what he had done. "In politics" to quote Beaconsfield's trite phrase, "it is always the unexpected that happens." George Washington would not have believed that the statesman who then represented what we now call imperialism would fail to add an acre to our territory, and that the strict constructionist would usher in the policy of expansion.

JULIA'S GRIEVANCE.

By Mary Applewhite Bacon.

I'M THE worst-off little girl that ever was!" The sentence ended in a wail, and Julia put her head down in her mother's lap and began to shake with sobs.

Mrs. Steedly looked around the room. In one corner stood a doll-house five feet high. She herself had papered its six rooms, tacked down its miniature carpets, ruffled the dainty curtains, and added the various accessories which made the toy-house a tiny copy of her own. Before the grate was a small cook-stove, its pipe fitted into the chimney flue, and close at hand every appurtenance necessary to a well-ordered kitchen. Between the windows stood a cabinet; back of its glass doors in neat array were all the playthings that Julia had outgrown, from her baby rattle to her big building blocks. Opposite was a book-case filled with children's books. The walls were hung with pictures; the open space in the middle of the room was filled with dolls and their belongings—trunks, carriages, and dresses. Julia's complaint seemed the climax of ill-temper and misrepresentation.

"You are a very naughty, ungrateful little girl, I fear," Mrs. Steedly said. Perhaps she found some relief to her own irritation in the charge. This was the third time this morning that she had laid down the dress she was trying to finish in answer to Julia's complaint that she was "lonesome and didn't know what to play."

"If playing with Ruth Bayne makes you so unhappy when you are at home, I'll have to keep you away from her altogether," Mrs. Steedly's conscience demurred at a threat which was only meant to put an end to the temporary discomfort of seeing Julia in tears.

"The only real good times I've ever had in my life I've had since I've been going to see Ruth Bayne." Perhaps, like most persons indulging in the luxury of self-pity, Julia was overstating things.

"How would you like to go and live with Ruth all the time?" Mrs. Steedly's voice was gentle, but her conscience demurred again. How could she use sarcasm with such a midget?

Julia raised her head and wiped her eyes, purposing to defend herself. "I don't want to go and *live* with her, Mamma. I wouldn't leave you and Papa to live with *anybody.*" The tears welled up again at the mere thought of such disloyalty. "But I don't have any nice ways of playing like Ruth has at her house."

Her mother was about to exclaim again at so palpable a misstatement, but in the interest of justice decided to let the little culprit explain her own obscurities.

"Where do you play when you are at Ruth's?" she asked.

"We play under a little bit of a honeysuckle arbor, and pretend like it's that banyan tree in that old geography you used to study when you were a little girl. And sometimes there are toad-stools over by the old oak tree, and they will do for 'most anything you can think of—palaces, and Pharaoh's daughter's umbrellas, and just lots of things."

"And what do you do when it rains—get under the toad-stools?"

"We play in the house then. There's a big wardrobe set catacornered in the company room and we squeeze in behind it and then we are on the other side of the great Chinese wall. Sometimes Teddy's United States flag is standing up on top, and then the wardrobe is a volcano. You can't play all that in this room, where there is just that doll-house and all these playthings."

"And what about Ruth's dolls?"

"She hasn't very many," Julia answered candidly, "and one has the side of its face mashed, but that happened in the war with Spain, and another got hurt in the Philippines. But there is some corn growing in the garden, and Ruth's mother saves the little teeny ears for her, and they are little babies with long cornsilk dresses, pink and yellow." Julia's eyes shone. "Just the darlingest babies! And when we want a real live baby, we dress up one of the kittens, the little lazy gray one, in one of little Fanny's dresses, and it lets us drag it around in an old basket for a baby carriage."

"And what do you do for tea-sets and furniture?"

Julia's enthusiasm was on the increase. "We have a great big china store with every kind of dish in it in the world. We hunted all over the yard and garden and over at Mrs. Petrie's and found pieces of plates and saucers, some little teeny ones, and made our own china store. And Teddy cut us some shelves out of a cigar box. All Ruth's furniture is made out of pasteboard and spools and things. She covers the sofas with pieces of the green moss that grows on the shady side of the front steps."

The little girl looked mournfully around the pretty room. "I can't do all that in here where I have so many things already made."

"I see," said her mother, taking the plump little hands between her own. "You are a 'worse-off' little girl than I imagined."

HOUSEHOLD HINTS.

The longer and drier table linen is ironed the better it looks.

To clean brass gas fixtures, rub them with cut lemons, and then wash them off in hot water.

To preserve the elasticity of India rubber, wash it five or six times a year with slightly alkaline water.

Cloths dipped in hot potato water and applied to rheumatic joints will almost invariably ease the pain.

A bruise may be prevented from discoloring by immediately applying hot water or a little dry starch moistened with cold water.

Palpitation of the heart may be stopped by lying on the right side, partially on the face, when the heart will resume its proper action.

In boiling eggs hard, put them in boiling water ten minutes, and then put them in cold water. It will prevent the yolk from coloring.

To cool a room, wet a cloth, the larger it may happen to be the better, and suspend it; if the ventilation is good the temperature will quickly lower.

If the wick of a lamp does not move easily in the holder, draw out one or two threads from one side. The wick should be as large a one as the holder will receive.

Save all your broken and crooked carpet tacks and keep them in a box in the kitchen for cleaning bottles. They are better than shot, for the sharp edges scrape off all the stains.

Kerosene added to boiled starch—a tablespoonful to a quart—will prevent the smoothing irons from sticking and will give a gloss to the articles; the scent will all evaporate in the drying.

Lamp burners which are in constant use should be boiled occasionally in pearline or soda suds, then scrubbed and polished with brick dust, when they will do as good service as new ones.

When silver spoons become discolored from eggs scour them with fine table salt. This will remove the discoloration, which is caused by the sulphur in the egg, and will not scratch or wear the silver.

A good perfume for closets and drawers, and one that will help to keep the moths away, is made of one ounce of cedar, rhubarb, and cloves, pulverized together. Put the powder between cotton and tie in a bag.

Knives should not be put in hot water. It injures the steel and loosens the handles. Wipe them with a damp cloth and then rub them with a damp flannel rag which has been dipped in scouring or knife powder.

Extract of beef is made by chopping raw beef fine and pressing through a lemon squeezer or a meat press. If neither of these is handy the meat may be pressed firmly between two plates, something after the manner of the ancient meal press.

Clipping the ends of the hair once a month is beneficial. Professional hair dressers are said to clip dexterously every hair, but amateurs must content themselves with slightly trimming the hair evenly when brushed smoothly down the back.

A correspondent of the *Confectioner's Journal* says that banana juice makes a first-class indelible ink. A spot on a white shirt from a dead-ripe banana is marked forever, and this juice from bananas thoroughly decayed is a bright, clear carmine.

If you wish to avoid streaks when washing nicely painted doors, begin at the bottom and wash all the way to the top of the door. Now the paint is all wet begin at the top, wash downwards and wipe dry as you go. Streaks are caused by soapy or dirty water running down over the dry paint.

To restore shabby velvet, mix two tablespoonfuls of liquid ammonia with half a pint of hot water, and apply it to the velvet with a stiff brush, rubbing it well into the pile so as to take out all the stains and creases. Then hold the velvet over a hot flat-iron until the steam raises the pile and it is perfectly dry.

In cleaning polished steel never use emery paper. Powder bath brick very finely and make a paste with a little oil. Dip a piece of flannel into the mixture and rub the discolored spots with that. Then polish with a dry flannel cloth and some whiting. If the rust is not removed by this the first time try it again. It is better to remember that in the case of steel knives and the like an ounce of prevention of rust is worth a whole ton of emery powders and other cleansing agents.

Church Calendar.

Feb. 1—Saturday. (Violet.) (White at Evensong.)
" 2—Sunday. Purification B. V. M. Sexagesima. (White.)
" 7—Friday. Fast.
" 9—Sunday. Quinquagesima. (Violet.)
" 12—Ash Wednesday. Fast. (Violet.)
" 16—1st Sunday in Lent. (Violet.)
" 19—Wednesday. Ember Day. Fast.
" 21—Friday. Ember Day. Fast.
" 22—Saturday. Ember Day. Fast.
" 23—2nd Sunday in Lent. (Violet.) (Red at Evensong.)
" 24—Monday. St. Matthias. Fast. (Red.)

Personal Mention.

The Rev. Granville Allison, rector of the Church of the Messiah, Pulaski, Tenn., has been elected to the rectorship of St. Jude's Church, Walterboro, S. C., and also to the rectorship of St. Paul's Church, Franklin, Tenn., and to that of Grace Church, Memphis.

The Rev. F. M. Burch will take charge of the missions at Lehighton, Packerton, and Palmerton, Pa.

The Rev. H. D. Chambers has resigned Christ Church, Albert Lea, Minn., and accepted a call to the Church of the Good Shepherd, Portland, Oregon. Address accordingly after March 1st.

The address of the Rev. Alfred S. Clark has been changed from San Francisco, to 404 E. Miner Ave, Stockton, Calif.

The address of the Rev. J. Morris Coerr during Lent will be 470 West Water St., Elmira, N. Y.

The Rev. Wm. H. Dewart of Trinity Church, Boston, has become rector of St. Matthew's, South Boston.

The Rev. Haynes L. Everest has become rector of St. Paul's Church, Huntington, Conn.

The Rev. H. M. Green of Dallas, Texas, has accepted a call to the rectorate of St. Andrew's Church, Bryan, Texas.

The address of the Rev. P. H. Hickman is 745 Fifth St., San Bernardino, Calif.

The Rev. M. J. Hoffman has resigned Zion Church, Windsor, N. Y., and accepted a call to Christ Church, Clayton, N. Y.

The Rev. Fred F. Johnson, rector of Trinity Church, Redlands, Cal., has been called to the rectorship of St. Paul's Church, Salt Lake City, Utah.

The Rev. Wm. C. McCracken has resigned charge of the Church of the Covenant, Junction City, Kansas, and has accepted the rectorship of the Church of the Transfiguration, Ironwood, Mich.

The Rev. G. Alex. McGuire, rector of St. Thomas' Church, Philadelphia, has changed his street address to 1203 So. 13th St.

The Rev. G. A. Ottmann, because of a return of throat trouble, has resigned Holy Innocents' parish, St. Louis, Mo., and returns to Georgia March 1, 1902, as rector of the Church of the Incarnation, Atlanta, Ga.

The Rev. R. W. Patton of Roanoke, Va., has entered upon the rectorship of St. Stephen's Church, Wilkinsburg, Pa.

The address of the Rev. C. Thacher Pfeiffer is now Box 243, Mauch Chunk, Pa., instead of Palmerton, Pa.

The address of the Rev. W. M. Purce after March 1st will be Cambridge, Ill., Rural Route No. 3.

The Rev. P. A. Rodriguez of Tullahoma, Tenn., has been called as assistant at St. Ann's Church, Nashville, Tenn., with charge of St. Stephen's Chapel in northeast Nashville.

The Rev. Frederick H. Rowse of New York has entered upon his duties as one of the Cathedral staff at Faribault, Minn.

The Rev. H. H. Sneed has accepted a call to the Church of the Advent, Cynthiana, Ky., and will begin services there March 1st. He will retain the mission at Nicholasville, in connection with Cynthiana; and the mission at Lawrenceburg will continue to be united to the parish at Georgetown.

The Rev. Frederick C. Taylor has resigned St. Peter's mission, Neligh, Neb., and offered himself for work in Alaska.

ORDINATIONS.

Deacons.

Missouri.—Thomas A. H. Burke of Moberly, Mo., was ordained to the diaconate on Thursday, Feb. 6th, in Christ Church Cathedral chapel, by the Bishop of the Diocese. The sermon was preached by the Rev. Geo. S. Sinclair.

Texas.—Mr. Thomas J. Windham was admitted deacon by Bishop Kinsolving in St. Thomas' Church, Wharton, Texas, on Ash Wednesday. The Rev. Henry J. Brown, rector of St. Mary's Church, Houston, was the presentor. The Rev. John Sloan of Bay City assisted in the service. For several years Mr. Windham has been a most active lay missionary and has very much endeared himself to the people among whom he has labored, one evidence of which is the completion of a beautiful church building in the town of Wharton.

Deacon and Priest.

Marquette.—At the Cathedral, Jan. 17th, by the Bishop, Mr. Frederick Luke of Crystal Falls as Deacon, and the Rev. George W. Stilwell as Priest. Mr. Luke will have charge of Zion Church, Wilson (address, Powers, Mich.). Mr. Stilwell is missionary at St. Ignace.

DEPOSITION.

Washington.—Notice is hereby given, that in accordance with the provisions of Title 2, Canon 5, §1 of the Digest, on February 1, 1902, in the Pro-Cathedral Church of St. Mark, Washington, D. C., in the presence of the Rev. Alfred Harding and the Rev. Richard P. Williams, Presbyters, I pronounced the deposition from the ministry of this Church, of Frank H. Barton, Presbyter of this Diocese, said deposition being at his own request and after the receipt from him of a written renunciation of the ministry.

Washington, D. C., H. Y. Satterlee.
February 1, 1902. *Bishop of Washington.*

DIED.

Brooks.—At the rectory, Oil City, Pa., Ash Wednesday eve., the Rev. James H. B. Brooks, for nineteen years the beloved rector of Christ Church.

Clarkson.—At Grace Church rectory, Jamestown, N. D., on February 12, 1902, Mary Lavinia Stout, wife of the Rev. David Henry Clarkson. *Requiescat in pace. Amen.*

Collins.—At East Orange, N. J., on Feb. 6th, Mrs. Emily Graves Collins, wife of the late Rev. William Henry Collins, who was, for some 25 years, rector of St. Michael's Church, Brattleboro, Vt.

She was a daughter of George and Lucretia Adeline Collins Graves, deceased, of Rutland, Vt. She was a lady of rare tact and culture, sympathetic, genial in manner; her life a blessing to all within her influence. Hers is now that "Peace, Perfect Peace" [Hymn 674, as sung at her funeral], for which she longed; yet we will continue to pray for its increase:

"Grant to her, O Lord, eternal rest; and may perpetual light shine upon her."

Lewis.—At Point Pleasant, N. J., Feb. 8th, 1902, Amelia Goodrich, wife of the Rev. John Vaughan Lewis, D.D., a faithful wife and a tender mother.

Whyte.—Entered into rest, at Springfield, Mass., January, 1902, Anna Elizabeth, wife of Mr. Samuel J. Whyte, and eldest daughter of Hugh Dennison, Esq., of Geneva, N. Y. Aged 54 years.

Woodruff.—At her home in Cleveland, Ohio, Jan. 15th, Mrs. O. M. Woodruff, in her seventy-second year; mother of the Rev. E. V. Collins.

" . . . From sin and sorrow free,
Take me, Lord, to dwell with Thee."

MEMORIAL.

Rev. S. J. Morgan.

Whereas, It hath pleased Almighty God in His wise providence to take out of this world the soul of our deceased brother and rector, Rev. Stephen John Morgan for many years an active and most earnest worker in the Lord's vineyard; for two years and three months a most zealous parish priest and beloved pastor in All Hallows' parish, a sympathetic friend; therefore be it

Resolved, That while submitting to the wise and good ordering of Divine Providence, and while feeling deeply the loss we have sustained in all these relations, by the removal of our rector and brother from among us, we sorrow for the same not as men without hope, but as looking for the resurrection of the dead and the life of the world to come; through our Lord, Jesus Christ.

Resolved, That we do most deeply sympathize with the bereaved family of our departed rector, now entered into rest, praying God our Father to sanctify this affliction to them, to comfort and support them with a sense of His Fatherly goodness, which doth not lightly afflict the children of men.

Resolved, That we offer our Christian sympathy and loving condolence to the bereaved family and that a copy of these Resolutions be sent to them.

Resolved, That a copy of these Resolutions be published in the *Maryland Churchman,* The Living Church, and the *Anne Arundel Advertiser.*

By order of the Vestry of All Hallows' Parish.

WANTED.

Positions Offered.

A YOUNG, unmarried priest or deacon, as *locum tenens* for three months of a church in a large city; salary at the rate of $600 per year. Also, a priest for work in adjoining towns, connected by electric railroad. Salary, $600 and house. Address: "Bishop," care The Living Church, Milwaukee.

Positions Wanted.

SEMINARY STUDENT, B.A., desires remunerative Church work or tutoring for coming summer. Address J., The Living Church, Milwaukee.

ORGANIST.—Experienced, efficient Organist and Choirmaster desires change. Address V., care The Living Church, Milwaukee.

TRAINED CHOIRMASTER and Organist of experience and ability—will be at liberty April 1st. Progressive Churchman. References. Address A 10, care The Living Church, Milwaukee.

N. B.—" . . . *his rapid choir-training has filled the choir-stalls, and the music has solved the problem of church attendance here.*"

PRIEST (35) desires vacation duty (in charge or as assistant) for July and August months, either or both. Home or abroad, locality no object. Broad Churchman, good preacher, hard worker, musical. State particulars to C, office of The Living Church, Milwaukee.

MUSICAL AGENCY.

CHOIR EXCHANGE.—Chief office, 5 East 14th Street, New York; Branch, 439 Fulton Street, Brooklyn, N. Y. Churches promptly furnished with efficient Organists, Choirmasters, and Singers. Write for terms to the John E. Webster Co.

MISCELLANEOUS.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $12 including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $46.00. St. Raphael's Guild, 54 West 47th Street, New York City.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is in-

trusted to a Board of Managers appointed by the General Convention.

These operations have extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

The Young Christian Soldier is the young people's paper, and ought to be in all the Sunday Schools. Weekly edition, 80 cts.; monthly edition, 10 cts. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City. Correspondence is invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

The General Clergy Relief Fund

OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

LEGAL TITLE: THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM, AND DISABLED CLERGYMEN. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

OBJECT: Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills as presenting an opportunity for doing good almost without a parallel.

CENTRAL OFFICE: The Church House, Twelfth and Walnut Streets, Philadelphia.

REV. ALFRED J. P. McCLURE,
Acting Treasurer and Financial Agent.

The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works at no expense to any Diocese or institution. For list of officers, etc., see notice among "General Church Institutions" in "The Living Church Quarterly," "American Church Almanac," and "Whittaker's Almanac."

For further particulars address

Rev. E. W. HUNTER,
Secretary-General and Rector of St. Anna's Church, New Orleans, La.

OR

Mr. L. S. RICH,
Business Manager, Church Missions House, New York City.

NOTE: Solicitors and Representatives for The Church Endowment Society have a written authorization signed by the Secretary-General, and Clergymen, Laymen and all others are respectfully requested to ask to be shown these credentials before engaging in the subject of Endowment with any one.

APPEALS.

THE BISHOP WHIPPLE MEMORIAL TOWER AT FARIBAULT.

SOME TIME before Bishop Whipple left us, a fund was started in Faribault to complete the Tower of the Cathedral, as a sign of love and honor to the Bishop. Messrs. Cram, Goodhue, and Ferguson of Boston were invited to be the architects, and their noble plan, enthusiastically approved by Bishop Whipple himself, was accepted by the committee. Work was begun in June, 1901, and stopped only with the coming of winter. Four thousand dollars have been raised by the local committee; a sum not less than eight thousand more will be required to finish the work.

This work would have been completed as it was begun, but Bishop Whipple's death in the meantime has made it seem to the officers of his Diocese that there could be no more significant memorial to his name than this Tower at Faribault; and they therefore urge that it be finished at once as the joyful, free-will offering of affection by the whole flock which for more than forty years he faithfully served. His own Diocese naturally claims this privilege for itself, but since there are many persons throughout the Nation, as well as in England and Scotland, who have been quite as near to the Bishop as if they had been members of his Diocese, the same opportunity is accorded them, should this simple announcement come to their attention. We who knew him all these years need only remember that the Tower will rise about the sacred spot where his body rests, and that years ago, whenever the Tower was mentioned, he would say, "That, I trust, shall be built by those who love me when I am gone." We wanted him to know that we appreciated him, living among us; now we may show our loyalty to his own wish, and leave to our children and our children's children the spontaneous symbol of the love of a people for the great founder of the Diocese of Minnesota.

The hope is that we may at once receive enough money or pledges to warrant our making contracts, not later than March 1st, for the completion of the Tower, so that it may be set apart for its high message at the next Diocesan Council in June. All sums sent will be acknowledged at once; and the names of the givers will be preserved in a Book of Remembrance to be kept always in the Tower room, where, it is expected, other interesting relics of the Bishop's work will be placed. A tablet, suitably inscribed, will be set in the Tower wall, so that the significance of the memorial may be evident to all generations.

American subscriptions should be sent to DEAN SLATTERY, Faribault, Minnesota. English and Scotch subscriptions, by kind permission, may be sent to Messrs. J. S. Morgan & Co., 22 Old Broad Street, London.

Faribault, The Epiphany, 1902.

ACKNOWLEDGMENTS

CHARLOTTE M. YONGE MEMORIAL.

THE FOLLOWING subscriptions are hereby acknowledged with thanks for the Charlotte M. Yonge Memorial Fund:

Dean Hoffman	$25.00
Mrs. George F. Crane	5.00
Mrs. F. D. Winslow	5.00
Miss Amy Bolina	2.00
Anon.	1.00
Mrs. Denslow	12.00
Miss W. Clark	1.00
Miss Cortes	5.00
Miss Wisner	10.00
Miss E. H. Wisner	10.00
Bishop Coleman	5.00
Mrs. Chas. Cobb	5.00
Mrs. Gardiner	10.00
Mrs. Doane	5.00
Miss Coudit	5.00
Bishop Doane	10.00
Mrs. C. P. Gardiner	10.00
Miss Edith Bent	5.00
Mrs. S. Elliott	5.00
Rev. Dr. Carter	5.00
Miss M. Hemsley	1.00
Mrs. Jno. Briney	1.00
In memory of Bishop Williams	5.00

REV. E. F. SMITH,
Secretary of the American Committee.

St. Stephen's Rectory, Harrisburg, Pa., February 10th, 1902.

BOX 83, SACRAMENTO, Feb. 12, 1902.

THE UNDERSIGNED begs to return to his friends—clergy and laity—his sincere and grateful thanks for their kind and liberal response to his appeal, whereby they made his financial campaign in the East a signal success. God bless you. OCTAVIUS PARKER.

BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS, New York. (Through Des Forges & Co.)

The Pastoral Epistles. Hand-books for the Bible Classes and Private Students. By Prof. Marcus Dods, D.D., and Rev. Alexander Whyte, D.D. Price, 75 cts. net.

St. Paul and the Roman Law; and Other Studies on the Origin of the Form of Doctrine. By W. E. Ball, LL.D. Price, $1.50 net.

E. P. DUTTON & CO., New York.

Good Friday Meditation. By the Rev. W. S. Rainsford, D.D., Rector of St. George's Church, New York. Price, $1.00.

THE MACMILLAN CO., New York (Through A. C. McClurg & Co.)

A Primer of the Christian Religion. Based on the Teaching of Jesus, its Founder and Living Lord. By George Holly Gilbert, Ph.D., D.D., Author of *The Student's Life of Jesus, The Revelation of Jesus, The Student's Life of Paul,* and *The First Interpreters of Jesus.* Price, $1.00.

METHUEN & CO., London, W. C.

The Church of Christ; Her Mission, Sacraments, and Discipline. By E. Tyrrell Green, M.A., Professor of Hebrew and Theology, St. David's College, Lampeter. Price, 6|—

PAMPHLETS.

An American Pilgrimage to a Quaker Shrine, and a Prowl in the Fleet. By the Rev. John Edgar Johnson, Minister of the Theatre Congregation, Philadelphia, Pa. Third edition.

Astrology and Socialism; or, The New Era. A Review and Forecast. By Frank T. Allen. Brooklyn N. Y. Price, 25 cts.

Where to Build the Isthmian Canal. By Jacob William Miller, Late Lieutenant Commander, U. S. N., Member Government Survey, 1872-73. President, Nicaragua Company.

Business Notes.

LENT READING.

SUGGESTED BY THE YOUNG CHURCHMAN CO.

THE CLERGY will find *The Messages to the Seven Churches of Asia,* a course of six sermons for Lent, by the Rev. G. O. L. Thomson, M.A., a very helpful and suggestive series. Price, 63 cts. postpaid.

One of the most beautiful and helpful books, particularly for women, is Mrs. Lyttleton Gell's *The Vision of Righteousness,* 80 cts. postpaid. We do not know of any book to which we can give a higher recommendation than this one by the gifted authoress of *A Cloud of Witnesses.*

We want to call attention to the needs of young people. Let them read *Our Family Ways* (50 cts.), *Responsibility,* this latter for girls (28 cts.), *The King's Message* (50 cts.) which is a stirring story of the early Christians, and very helpful withal.

It would seem as though no Church family could well do without Bishop Coxe's *Thoughts on the Services.* The present edition has been revised by the Bishop of Pittsburgh, so as to conform to our present Prayer Book. The price is 83 cts. postpaid. And as a campaign volume, Coxe's *Christian Ballads* should find a place. It is not too much to say that no Church family can afford not to have these books in their library. The latter is also 83 cts. postpaid, and is made uniform in size with the former volume.

The Churchman's Ready Reference, by the Rev. A. C. Haverstick, with an Introduction by the Bishop of Delaware, is a mine of useful and historical information for the Laity. It is a book of over 300 pages, and hundreds of topics are briefly considered. The book is for adults but it is one to be left for the young people to consult also. The cost is $1.10 by mail.

What a nice thing it would be if Church people would read and circulate freely Dr. Little's *Reasons for Being a Churchman.* It has already brought many denominational ministers into the ministry of the Church, and has had a large influence in the building up of Catholic Churchmanship. It is as potential now as ever, and we commend it to Churchmen, knowing that one who reads it, will circulate it among his dissenting friends. The price is 25 cts. and 5 cts. for postage, for the edition in paper covers, and $1.00, and 10 cts. additional for postage, bound in cloth.

In this connection, too, we would call attention to *Distinctive Marks of the Episcopal*

Church, by the Rev. J. N. McCormick. The author was asked to deliver an address on that subject in a Baptist church, and did so with honor and credit to the Church. His address has been published and beautifully bound in cloth, at 25 cts. (post 3 cts.), and we commend it most cordially. It could be circulated widely to great advantage. All of the books noticed above may be had from The Young Churchman Co., Milwaukee.

COUNSELS FOR CHURCH PEOPLE.

By the late Dr. Mandell Creighton, Bishop of London.

Short Essays on a great variety of Topics, and just the book for the busy person during Lent, as the Chapters are each complete, and can be read in a few minutes of time. The *Church Standard* says: "One thing is certain: the man who reads these brief essays will have something to think about, and something that it will be good for him to think about."

Price, $1.00 net.

SUNDAY SCHOOL SERVICE FOR EASTER.

The Young Churchman Co. has made a new service for the use of Sunday Schools for Easter, on the same line as the past six years. The carols are new and fresh. The choral service is entirely from the Prayer Book. The whole is spirited and devotional. The new Service is No. 73 in our Leaflet Series. We have also reprinted Nos. 63, 65, 67, and 71 of former years. Will send samples as requested. Order early, so as to give plenty of time for practice.

MITE BOXES.

We have a very desirable style of Mite Boxes, which we ship *flat*, with printed directions for putting them together. When complete a square box is formed, making the strongest paper box possible. Suitable texts are printed on the sides. Price, at the rate of $3.00 per hundred, carriage paid.

PUBLISHED BY
THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

The Church at Work.

CHICAGO.

[*Continued from Page 596.*]

and great satisfaction was felt at this welcome opportunity to help in the noble work.

On the evening of the 4th the Rev. A. B. Whitcombe was presented by his people of the Good Shepherd, Lawndale, with a handsome set of library book shelves.

At the Church Club rooms on the 11th there was a gathering of the Local Assembly B. S. A. The city was districted, and delegates were selected for aggressive work in various sections, especially to further the operations of our hard-worked city missionaries. The first fruits were seen in the large attendance of Brotherhood men on the 16th at the County Hospital, to assist in the musical portions of the usual Sunday service at 9 A. M.

At a meeting of the directorate of the Church Home for Aged Persons, under the presidency of Bishop Anderson, on the morning of the 17th, steps were taken in the direction of placing the Home on a more stable footing. As the present premises are very unsuitable, offers are being considered which promise a better location and some endowment.

The condition of the Rev. Dr. Locke is reported very low.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Quiet Day—Hartford—Shelton—Brookfield—Clinton.

The Bishop has appointed a Quiet Day for the clergy in Trinity Church, Hartford, on Thursday, Feb. 27. It will be conducted by the Bishop of the Philippine Islands.

The Rev. George T. Linsley, rector of Trinity Church, Newtown, has accepted the rectorship of the Church of the Good Shepherd, Hartford, to succeed the late Rev. Cornelius G. Bristol. Mr. Linsley has rendered most efficient service in this parish for more than twelve years. He has a strong hold upon his people, as well as upon the community, and his departure would be deeply regretted. In the Archdeaconry of Fairfield he has long been an efficient officer, and should he go, he will be greatly missed by his brethren of the clergy. Mrs. Linsley is the daughter of the late Rev. Peter S. Chauncey, D.D., a former rector of Christ Church, Hartford.

The parish of the Good Shepherd, Shelton (Rev. F. H. Matheson, rector), is the youngest in the Archdeaconry of Fairfield. It is in a thriving village on the banks of the Housatonic River, and on the very border of the New Haven Archdeaconry. The erection of a church will be undertaken with the opening of the spring. The cost will be something like $23,000. At present $17,500 will be expended on about three-fourths of the edifice. The structure will be of stone, save the front and the tower. The front will be filled in, cheaply, with wood. The work will be carried on as long as the money lasts, and only so long. More than $17,000 has been raised within the parish. Two years ago a lot was purchased for $3,500, so altogether, the cost will exceed $20,000.

The Rev. Ephraim L. Whitcome has observed the 25th anniversary of the rectorship of St. Paul's, Brookfield. The commemoration was on the first day of February, being the occasion of the Visitation of the Bishop of the Diocese. Both priest and people are to be congratulated on a rectorship of a quarter of a century, in these days of change and unrest. Upon very few occasions, in all these years, has he been prevented by illness from the exercise of his office.

A statement in one of the Church papers in regard to the anniversary, gives the name as "the Rev. F. B. Whitcome." The latter is the *son* of the rector of Brookfield, and is rector of St. Paul's, Poughkeepsie, N. Y.

The parish of the Holy Advent, Clinton (Rev. Geo. W. Stanley, rector), will soon have a home for its rector. A desirable property has been purchased, a legacy being used for the purpose.

An interesting meeting of the Fairfield County Clerical Association was held on Monday, Feb. 10, in Christ Church, Westport, the essay being read by the Rev. E. B. Schmitt of Ansonia, on "The Sunday Question." The subject was ably handled by the writer, and the usual discussion followed.

DALLAS.

A. C. Garrett, D.D., LL.D., Bishop.

Missionary Meeting at Paris.

The quarterly missionary meeting of this Diocese met in the Church of the Holy Cross, Paris (the Rev. Dr. W. K. Lloyd, rector), Feb, 3d, 4th, and 5th, the Bishop presiding. There was Confirmation on the first evening with a sermon preached by the Rev. Joseph Sheerin of Dallas. Next day the Bishop, in an address, noted that this was the 75th anniversary of the birth of the senior warden, F. W. Bassano, who had spent almost the whole of his useful life in the upbuilding of this parish. The afternoon was devoted to a joint discussion between the clergy and delegates from the various branches of the Woman's Auxiliary. The matter of the apportionment by the Board of Missions was also discussed. The allowance from the Board is $1,700 and our apportionment to pay back is $1,330, thereby leaving in reality a $370 grant from the Mission Board per year for the missionary work in a Diocese of 102,250 square miles. Definite action, however, will be taken at the Council in May. On Tuesday night the Rev. Dr. Bowers of Marshall, Diocese of Texas, being present by special invitation, read a paper on "Missions," which was both scholarly and interesting. The Rev. C. H. Kues of Terrell gave an earnest address on "Sunday Schools," and the Very Rev. Hudson Stuck of Dallas, on "The True Purpose of Lent." Wednesday morning began with a celebration, after which the business meeting was held. A bountiful lunch was served both days at the rectory by the ladies of the parish.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Lenten Arrangements.

The annual pre-Lenten Quiet Day for the clergy was held at Bishopstead on Thursday, Feb. 6th, and was attended by the Bishop and 25 of the clergy of this and neighboring Dioceses. Very stimulating and helpful addresses were given by the Rev. Floyd W. Tomkins, D.D., of Philadelphia, on "The Call to the Ministry, the Work, the Promises, and the Rewards."

As usual a series of noon-day services for business men is being held at St. Andrew's Church, Wilmington, under the auspices of the Brotherhood of St. Andrew. The list of speakers this year is an unusually strong one, including the Rev. Richard H. Nelson, Rev. Thomas A. Tidball, D.D., Rev. Floyd W. Tomkins, D.D., Rev. R. W. Forsyth, Rev. William B. Bodine, D.D., Rev. A. C. Powell, Rev. Chas. S. Olmsted, D.D., Rev. Herman L. Duhring, D.D., Rev. Llewellyn L. Caley, Rev. C. Ernest Smith, D.D.

FOND DU LAC.

Chas. C. Grafton, D D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

New Rectory at Ripon—Fire at Green Bay.

The new rectory recently completed at Ripon, for St. Peter's parish, was formally opened and blessed on a recent evening. After evensong in the church, the congregation, preceded by the processional crucifix and acolytes with the rector, made their way through the house, the rector saying collects at appropriate places through the building. An enjoyable evening was afterwards spent. The building is a substantial and well-planned edifice, erected at a cost of nearly $6,000, upon which a debt of $2,000 now remains. In connection with that debt a member of the vestry offers to give $500 provided the balance be raised within the next nine months, and several considerable subscriptions have been made looking toward that end.

Early on the morning of Sunday, Feb. 9th, fire was discovered between the joists under the floor of Christ Church, Green Bay (Rev. H. S. Foster, rector). It was discovered that the church was full of smoke and that the floor was burned through in front of the chancel, the flames having been started from an overheated furnace which had ignited the woodwork. The danger was discovered in time to prevent serious loss. Christ Church is a magnificent edifice of stone, completed only about a year ago.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Parochial Missions—The Bishop's Anniversary.

Parochial Missions are being preached in several places in the Diocese during Lent. During the first week a mission was preached at the Cathedral by the Rev. R. W. Barnwell, and at Cartersville by the Rev. A. W. Knight. During the second week an exchange is effected for the purpose between the Rev. C. B. Wilmer of St. Luke's, Atlanta, and the Rev. Dr. Reese of Christ Church, Macon, each conducting a mission in the parish of the other.

The Bishop has issued a letter to the Diocese recalling that on St. Matthias' Day,

Feb. 24th, he will have completed 10 years of his episcopate. The Bishop says:

"I love Georgia for her variety and for her inherent strength; I love the climate and the unrivaled waters; I love her for her progress, her prospects, for the independence and self-reliance of her citizens; more yet, for the readiness to hear and to know, for openness to reason and to moral persuasion; but above all I love her people for their cordiality without affectation, hospitality without formality, for their greatness of heart and keenness of intellect, and nothing could bring me now to regret my coming, my stay, nor make me apprehensive of my future with such a people.

"My prayer is and shall be for your blessing in more and more of grace and goodness.

"And will you not on your part, whether in your private acts, your family devotions, or your Church offices, remember me for good at the feet of our Father in Heaven, either in your own words or in those most appropriately set in the 'Consecration of Bishops'?

"It will be an appreciated token of interest and Christian fellowship, if as many of you as can do so will attend the special services at St. Luke's Church, Atlanta, on the 24th, at 11 A. M. and 8 P. M.

"Faithfully and affectionately yours,

"Cleland Kinloch Nelson,
Bishop of Georgia."

INDIANA.

Joseph M. Francis, D.D., Bishop.

Fire at Richmond.

A small fire did some damage in St. Paul's Church, Richmond (Rev. F. O. Granniss, rector), on Saturday, Feb. 8th. Smoke being discovered ascending from the building, an alarm was turned in, and it was discovered that fire had caught either from an overheated furnace or a defective flue, and was burning under the floor just above the furnace. The chief damage was to the carpet and to the furnace itself, and some damage was done by smoke and steam. The loss is said to be covered by insurance.

IOWA.

T. N. Morrison, D.D., Bishop.

Missionary Reciprocity.

On Quinquagesima, in pursuance of the recent plan of Bishop Morrison to use certain of his parochial clergy for arousing the spirit of missionary reciprocity among the beneficiary missions of his Diocese, the Rev. W. H. Knowlton of Estherville visited the mission at Algona in that interest. As a result of his plea the offerings at the meeting amounted to the very generous sum of $38.25.

KANSAS.

F. R. Millspaugh, D.D., Bishop.

Fire at the Divinity School—Topeka—Horton—Holton.

On Tuesday, Feb. 4th, the roof of the Divinity School at Topeka took fire, presumably from a defective flue. After a couple of hours' work the firemen extinguished the blaze and left the upper north rooms, the dormitories, and registry in ruins, and all the north part, with the furniture, was saturated with city water and chemicals. This part of the building was occupied by the Canon of the Cathedral, the Rev. M. J. Bywater, and his family. The losses on building and furniture were partly covered by insurance. The fire occurred at the noon hour and was first discovered by persons going to dinner. The building will be put into repair as early as possible. It is hoped that the repairs will be completed by the commencement of the Easter term of the school, April 13th.

On Feb. 2nd, Sexagesima, the new vestry room and sacristy were dedicated at St. Simon's Church, Topeka, at 4:30 in the afternoon. The church was filled and the service was solemn and impressive. It was conducted by the Rev. Maurice J. Bywater, Canon Missioner of the Diocese. The improvements are all paid for and the funds were raised by the energy and hard work of the vestry and ladies guild.

On Quinquagesima Sunday the Bishop of the Diocese consecrated St. Luke's Church, Horton, the Bishop being the celebrant and Canon Bywater, priest in charge, reading the epistle and articles of donation. The church edifice is complete in every detail. The font, lectern, and prayer desk, all of native walnut, are the work of a clever artist in wood residing in Horton, and the work on each is very beautiful. In the evening of the same day the Bishop confirmed a class of three, presented by the Canon missioner, and preached at St. Thomas' Church, Holton, which is almost ready for consecration. Holton and Horton are only 20 miles apart, and for the present will be put under one man, until such time as each grows strong enough to have a rector of its own.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Colored Work at Covington.

As a result of application to the school authorities in Covington, consent has been given, to our missionary to the colored people in Covington, to use one of the recitation rooms in the colored public school for a sewing class, to meet Saturdays. This will be necessary only until a house on Russell St. is ready for occupancy. Dr. Thompson, our missionary, has had an opportunity to present his work to Church workers both at Trinity and St. John's Churches in Covington, and has received both sympathy and promises of coöperation.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Death of Rev. Dr. Waters.

The Rev. Henry H. Waters, D.D., rector of St. Paul's Church, New Orleans, died on the evening of Friday, Feb. 7th, at Orillia, Ontario. Dr. Waters had been accustomed to spending his summers in Orillia, and had a beautiful summer residence on the shore of Lake Couchiching. While there last summer he was seized with heart disease, and has been seriously ill ever since. By a strange coincidence his sister, Mrs. W. B. Tisdale, died in the same place of a similar affection on the evening of Sunday, Feb. 2nd, and was buried at Port Dover on Wednesday.

Dr. Waters was a Canadian by birth, and a graduate of Trinity College, Toronto, from which he took the degree of B.A. in 1867 and M.A. in 1870. He also received the degree of D.D. from Jefferson College in 1894. He was ordained both as deacon and as priest by the Bishop of Gloucester and Bristol in the years 1867 and 1868 respectively, and after spending five years in clerical work in England he returned to Canada, becoming curate at St. James' Cathedral, Toronto, which position he held until 1875. In the latter year he accepted the rectorship of St. Paul's Church, New Orleans, and held that position continuously until his death. He was a member of the Standing Committee of the Diocese of Louisiana and one of the most beloved and respected of the clergy. The burial service took place at Orillia, where he was buried on the Monday following his death.

MAINE.

Robt. Codman, D.D, Bishop.

New Organ at Lewiston.

Trinity Church, Lewiston (Rev. I. C. Fortin, rector), was crowded to the doors on Feb. 6th, the occasion of the dedication of the new pipe organ and a recital by the organist, Mr. C. C. Chase. The Rev. Russell Woodman, rector of St. Peter's Church, Rockland, delivered a masterly address, and, in the unavoidable absence of the Bishop, dedicated the organ in a very impressive manner. The Rev. Walter C. Stewart, rector of Grace Church, Bath, in a brief and effective address congratulated the people on their achievement. Archdeacon Webber of Milwaukee was also present and spoke most eloquently. His words were listened to intently by the large congregation present and will be cherished by them. The vested choir of Grace Church, Bath, assisted the Lewiston choir and the entering procession numbered over 60. The service was choral throughout and was probably the most impressive and inspiring ever held in Trinity Church. The music was of a high order and exceedingly well rendered. The rector intoned the service and gave an address reviewing the history of the organ movement, and thanking all who had contributed to the work. The organ was built by Hook & Hastings and cost $3,500. The cost of the entire work, organ and chamber, was $5,481.91. Trinity is a poor parish, composed almost exclusively of mill operatives, and it is wonderful that it has been possible to complete this work within two years. But they are a united people, and many kind friends came to their assistance when they saw their heroic struggle.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Churchman's Club—Lenten Services.

The Churchman's Club of the Diocese holds regular meetings each year. Two are "dinner meetings," the other two, including of course the one held in Lent, being much more informal, with only a light collation and smoking for the members and guests who desire it. The second meeting of the present season was held at St. Paul's house on Tuesday, Feb. 18. All the clergy of the Diocese were invited. The speaker was Mr. George C. Thomas, Treasurer of our Domestic and Foreign Missionary Society, who spoke of "The Missionary Situation." Maryland is trying to do its best to meet its apportionment for General Missions, and no more helpful topic, or speaker, could have been arranged for this meeting.

The list of speakers for the mid-day Lenten services at the Church of the Messiah, Baltimore, has just been announced, and includes a new speaker each day, the Bishop commencing on the day following Ash Wednesday.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Lenten Services—Groton.

Daily Lenten services are held at St. Paul's, Boston, from 12:10 to 12:40. The addresses will be made during the week by Bishop Lawrence and the Rev. Messrs. E. T. Sullivan, C. H. Perry, E. S. Drown, W. B. Frisby, D.D., and C. G. Twomby.

The Groton School, where the son of the President of the United States is ill, is an institution under the charge of a Church clergyman, the Rev. Endicott Peabody. The solemn evensong on Ash Wednesday was attended by President and Mrs. Roosevelt in the beautiful St. John's Church. The altar upon this occasion was adorned with over fifty candles.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Convocation at Bad Axe.

The pre-Lenten meeting of the Saginaw Valley Convocation assembled at St. Paul's Church, Bad Axe, on the evening of Feb. 6th. Evensong was said by the Rev. Wm. Cash of Croswell, and the Rev. Amos Watkins, rector of Trinity Church, Bay City, was the special preacher for the occasion. On Wednesday morning there was a celebration of the Holy Eucharist, the Rev. W. E. A. Lewis of Trinity Church, Caro, being the cel-

ebrant, and the Rev. W. R. Blachford of Grace Church, Bay City, the epistoler and preacher. After service a business session was called to order by the Dean, the Rev. W. H. Gallagher. By special request of the Dean, the Sunday School reports were read by the several rectors and missionaries relative to the establishment of Sunday School Institutes. After some discussion the matter was referred to a committee to report at the next meeting. The Rev. W. S. Sayres, General Missionary of the Diocese, unavoidably absent, reported in his letter new positions taken up for the Church, and some of the older ones being supplied with missionaries.

Since the last session Bishop Davies has divided our Convocation, setting apart a nothern portion as a separate jurisdiction, and has appointed the Rev. Warren Hastings as Dean. Much inconvenience and isolation has been felt by the clergy in the northern portion of the Convocation, most of whom would have to travel a whole day in order to attend its meetings. An informal meeting was held in the afternoon, and at 7:30 the members of the Convocation again assembled at the church for evensong, with sermon by the Rev. W. E. A. Lewis, rector of Trinity Church, Caro.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

New Rector for Madison.

The parish of Grace Church, Madison, has called as rector the Rev. Simon B. Blunt, now assistant at St. Stephen's Church, Providence, R. I. Mr. Blunt is a Canadian by birth, and a graduate of McGill University, Montreal, from whence he received the degree of B.A. in 1892. In the same year he graduated with the degree of B.D. at the Montreal Theological Seminary, and the next year was ordained to the diaconate by the Bishop of Maine, and to the priesthood later in the year by the Bishop of Quincy. His diaconate was spent at Barre, Vermont, and from 1893 to 1895 he was rector of St. Stephen's, Middlebury, Vt. He became rector of Christ Church, Danville, Pa., in 1895; and since 1899 has been assistant to the Rev. Dr. Fiske at St. Stephen's Church, Providence, as stated. It is hoped and believed that Mr. Blunt will accept his call.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

The Bishop's Pastoral—St. Paul Items—Lenten Services—Minneapolis.

The Bishop has issued a pastoral letter setting forth the necessity for the due observance of the Lenten season, and also calling attention to the great need of larger missionary contributions. "In the self-supporting Dioceses of the Middle West," he says, "the work of diocesan missions is of paramount importance. Here in Minnesota, for example, we have a great opportunity and obligation before us in planting the Church in new fields over a widely extended territory; and there is laid upon us the imperative duty of sustaining and carrying forward to a state of self-support the work which has already been begun." He notes that during the past year three missions have risen to the dignity of self-support. He states that the General Board of Missions, after extending generous assistance to the Diocese for many years past, now very properly reduces their grant gradually, year by year. He then mentions the general apportionment laid on the Dioceses for the missionary work of the general Board, whereby the Diocese of Minnesota is asked for $7,417.44, or nearly nine times as much as was given by the Diocese last year. "There are many," he says, "who think that this is a relatively larger proportion than should have been laid upon us at this time, when we are struggling to meet our apportionment for diocesan missions, the extra burden laid upon us by the reduction of our grant from the general Board. And there are many who feel that it will be utterly impossible for us to raise $7,417.44 for General Missions in addition to our Sunday School offerings. For it has been truly remarked that the gifts of the children mostly come from their parents." He appeals, however to the Diocese to do its utmost to raise this amount, or as much of it as possible, and a graduated schedule is appended showing what would be the proportion of this amount to be given by each parish and mission at 8 per cent. of their current expenses, which latter proportion would be required to make up the full sum. The larger amounts that would be required under this schedule are $683.28 from Gethsemane Church, Minneapolis; $648.88 from St. Mark's, Minneapolis; $514.64 from Christ Church, St. Paul, and $430.96 from St. John's, St. Paul.

"Candlemas Day" was observed at St. Paul's Church, St. Paul, with unusual splendor this year and in a similar manner to that observed in the ancient Church. After evensong Dr. Wright distributed silver watches, medals, crosses, knives, and other useful articles to the choir boys.

A memorial brass Peace Cross has been placed in St. Paul's Church in memory of the late William Montague Farrar, a distant relative of the distinguished Dean Farrar. Mr. Farrar was lay reader at St. Paul's, and met his death last summer through accidental drowning.

The Rev. Henry Dixon Jones, rector of the Church of the Messiah, St. Paul, has resumed his pastoral relations with his flock.

At the quarterly meeting of the Board of Missions favorable reports were heard from outlying missions. Up to date $875 has been pledged toward Church extension in St. Paul.

Epiphany mission, Hamline, reports that a lot has been secured, and plans will be at once made to erect a building thereon. Hamline is a suburb of St. Paul. The Methodists have their educational institutions located here and the Church should be well represented.

More than a hundred men attended the annual men's dinner in the guild rooms of the Church of St. John the Evangelist, St. Paul. The women of the church provided the dinner, which was served in eight courses. The tables were attractively adorned. Mr. C. A. Severance acted as toastmaster, introducing first the Bishop, whose address was a simple greeting and expression of pleasure. The Rev. Theodore Sedgwick explained the reasons for the annual dinner. Rev. Dr. Taylor of the Universalists, and Messrs. W. C. Reid and Dr. Arthur Sweeny also spoke.

The Lenten half-hour noonday services for business people in St. Paul was opened on Ash Wednesday by Bishop Edsall, who delivered a powerful address on the Divine origin of the Church. The topics for the addresses this year are "Questions Asked by Our Lord During His Ministry on Earth." The services are being held at 407 Jackson St., the Chamber of Commerce not being available this season. Similar services in Minneapolis, conducted by the city clergy, are held at St. Mark's.

In The Living Church of Jan. 31st, through the misplacement of a decimal, your correspondent reported the amount subscribed towards the Bishop Gilbert Memorial as $65,000, whereas it should have read $6,500. The full sum needed to complete the memorial is $30,000.

The Rev. Irving P. Johnson, rector of Gethsemane, Minneapolis, conducted a pre-Lenten "quiet hour" for Brotherhood men at St. Mark's Church and delivered a forcible address on the "Uses of Lent." The "Faude Memorial Altar" will be consecrated at Gethsemane on the Third Sunday after Easter, when the Bishop will make his annual visitation.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, Bp. Coadj.

Father Osborne, S.S.J.E., of Boston, spent a few busy days recently in Omaha. He spoke to the diocesan Woman's Auxiliary at All Saints' Church on the afternoon of Jan. 31st; conducted a quiet day for women on Feb. 1st at St. John's; and gave a pre-Lenten retreat for the clergy of the Diocese Feb. 3-6 at St. John's Church.

NEWARK.

Thos. A. Starkey, D.D., Bishop.

Parish House at Orange.

The office of benediction was conducted in connection with the Alice Broome Memorial parish house of Grace Church, Orange, on the afternoon of the 8th inst. The procession which entered the house included the Bishop, with the rector, Archdeacon Mann, the curate, Rev. Oscar F. Moore, and the full vested choir. The Bishop delivered an address appropriate to the occasion, speaking of Grace Church as "probably one of the strongest, and from many points of view, the strongest parish in the Diocese." He declared that the building would be a most useful auxiliary to the work of the church, and alluded also to its place in the parish fabric as a memorial. Archdeacon Mann stated that the erection of a parish house had been one of the aims of the Rev. Dr. Schuyler, his predecessor in the rectorship, and that on the very day of Dr. Schuyler's death the intention of Mr. and Mrs. Broome to erect this building had been made known to him.

The parish house is a building admirably adapted to the purpose, of early English Gothic style, and contains suitable halls and rooms for the various uses to which it will be put. In addition to this building the old Sunday School room has been torn away, and in its place will be erected a chancel in memory of the late Dr. Schuyler.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Professor to be Chosen.

A special meeting of the Board of Trustees of the General Theological Seminary will be held at Sherred Hall, on Tuesday, March 11th, 1902, at 2 p. m., for the nomination of a Professor of Pastoral Theology.

NORTH DAKOTA.

Cameron Mann, D.D., Miss. Bp.

The Bishop's Work.

Bishop Mann has commenced work in his Diocese, not only by his many visitations, but also in grappling with the executive work of the district. He has commenced the publication of a paper, the *North Dakota Sheaf*, which will be under the direction of Dean Burleson at Fargo. He consecrated St. Peter's Church, Park River, Jan. 23d, as already mentioned in these columns. A number of the clergy of the district were with him at the service, as well as a congregation which more than filled the edifice. The Bishop preached at the consecration service and again in the evening. The church at this point is the outcome of work begun in 1880 by the Rev. W. P. Law, who held the first service in a log cabin on June 15th, at which he baptized one person. The corner stone of this, the first church building, was laid in July of last year, the lots on which it stands being the gift of Mr. and Mrs. C. D. Lord. The work is in charge of the Rev. Samuel Currie.

OHIO.

Wm. A. Leonard, D.D., Bishop.

The Bishop of Oklahoma is making a few visitations in the Diocese in place of Bishop Leonard, who is now abroad. Bishop Brooke visited St. Paul's Church, Fremont, on the 11th.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.

Church Burned—Notes.

Fire completely destroyed the Church of the Crucifixion, Philadelphia (the Rev. Henry L. Phillips, rector), on Sunday afternoon, Feb. 9th, and damaged the parish building adjoining. An overheated furnace is supposed to have caused the conflagration. The Sunday School was in session at the time, in the parish building, about 125 children being in attendance, of whom nearly 100 were on the second floor. Happily all escaped injury. The church, including organ and general contents, was insured for $12,500, the loss being between $15,000 or $20,000. On the parish building an insurance of $8,000 had been placed, which fully covers the damage thereto. Work of rebuilding will be begun immediately, the parish house receiving the first attention, so that work can be carried on with some degree of comfort. Meanwhile other places are available for the congregation to worship in, among them being All Saints' Church, which is near at hand, and where on Ash Wednesday celebration of Holy Communion was held at 6:30 A. M., about 80 persons receiving. The Church of the Crucifixion ministers to a colored congregation, and was the second established in the city for colored people, and has been in existence for half a century. The Rev. Mr. Phillips had celebrated his silver anniversary of the rectorship a week previous to the disaster. Not only has the parish been deprived, temporarily, of their house of worship, but the altar and sacred vessels, linens, and beautiful embroideries have all been destroyed.

Bishop Whitaker left the city on Monday, Feb. 10th, en route for Los Angeles, Cal., where he will remain until the latter part of April. From Chicago the Bishop was reported as having stood the journey well and was very cheerful. It is now expected that he will spend the summer in Canada.

Although the Rev. Dr. Mackay-Smith has not yet signified his action as to his election as Bishop Coadjutor, the committee appointed to confer with him have been cordially received, and it is felt the prospect of his acceptance of the election is encouraging.

Lenten noonday services were begun on Ash Wednesday under the auspices of the Brotherhood of St. Andrew, in St. Stephen's Church (the Rev. Elwood Worcester, D.D., rector), the preacher being the Rt. Rev. Dr. Talbot, Bishop of Central Pennsylvania, who also gave the address on the day following. On Friday, Feb. 14, the preacher was the Rt. Rev. Dr. Kinsolving, Bishop of Southern Brazil.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Death of Rev. J. H. B. Brooks—Clerical Union—Lenten Services—Laymen's League—Beaver Falls.

The Rev. J. H. B. Brooks, for 19 years rector of Christ Church, Oil City, and one of the examining chaplains of the Diocese, departed this life on the eve of Ash Wednesday. He had for some months past alarmed his people by signs of failing health, and in December last the Rev. C. H. W. Stocking, D.D., took temporary charge of the parish, giving Mr. Brooks a rest already too long deferred, Since that time he had steadily failed through an extraordinary complication of ailments, but his remarkable vitality aided the skill of his physician, and sustained him until the eve of Lent, when he fell asleep in peace.

Mr. Brooks was born in Livingston Co., N. Y., Nov. 13, 1849. His theological education was begun in the Virginia Seminary and finished at the Philadelphia Divinity School, in addition to which he had the advantage of studying further under two Bishops of the Church. His first parish was St. George's, West Philadelphia, in which he had been a lay reader, and from which he was called successively to St. Luke's, Seaford, Del., to St. Peter's, Salisbury, Md., in succession to Rev. Dr. Wm. Fulton, and to Christ parish, Oil City. He married, Oct. 26, 1871, Miss Emily Stuart Buchan, daughter of Judge P. G. Buchan, and a parishioner of the Rev. Dr. Stocking of Trinity Church, Rochester, N. Y., a woman of singular missionary spirit and zeal, and prominent in the work of the Woman's Auxiliary. The discovery of oil on the banks of the Allegheny River occasioned the building up of the present substantial city of nearly 20,000 people, and over this great area and among a scattered people, the young rector worked for nearly a score of years with unsparing toil. People of all creeds and people of no creeds instinctively looked to him for assistance in need and comfort in trouble. His sympathetic nature responded so completely to every call that he became proverbial for his exercise of the humanities, and at the announcement of his death the feeling of a great personal sorrow came to the hearts of this entire community.

The small and feeble flock which he found here has grown into a strong congregation worshipping in a handsome church, and full of faith and good works.

The body of the late rector rested in the chancel of the Church on Thursday night. At 9 on Friday the Holy Communion was celebrated by the Bishop of the Diocese, assisted by the Rev. Drs. Stocking and McIlvaine, and the Rev. A. J. Nock, over 100 communicants receiving. The burial office was said in the presence of a congregation many of whom were obliged to stand throughout the beautiful and impressive service.

Besides the Bishop of the Diocese, there were present of the clergy the Rev. Drs. C. H. W. Stocking and Laurens McLure, and the Rev. Messrs. Martin Aigner, G. S. Richards, and A. J. Nock, all of whom acted as bearers, the vestry also being pall-bearers. The interment was in Grove Hill cemetery.

Mr. Brooks leaves a widow and two children.

The February meeting of the Pittsburgh Clerical Union took place on Monday, the 10th, beginning with luncheon at the Hotel Henry. A paper on "The Signs of the Times" was read by the Rev. W. E. Allen, rector of St. James' Church, followed by a general discussion.

The noon-day Lenten services this year are being held in Trinity Church, under the auspices of the Brotherhood of St. Andrew. They opened on Ash Wednesday with a large attendance, when Archdeacon Spurr of West Virginia gave the first of a series of four addresses, his subjects being "God," "Purity," "Reproduction," and "Rest." During the succeeding weeks of Lent the addresses will be by the Rev. Dr. D. D. Addison of Boston; Fr. Huntington, and the Rev. Messrs. L. P. Powell of Philadelphia, A. G. Cummins, Jr., of Poughkeepsie, J. W. Sykes of Pittsburgh, and C. H. Young, of Washington, Pa.

Pittsburgh has enjoyed the privilege of a visit from the Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippines, who spent Friday, Saturday, and Sunday, Feb. 7, 8, and 9 in the city. On Friday, at the Church of the Ascension, he conducted the services of a quiet day for the clergy, and in the evening gave a talk concerning his new field of labor at the St. Mary Memorial. On Saturday he held a quiet day for women at Trinity Church, and in the evening addressed a gathering of Christian workers at Trinity parish house. On Sunday, Quinquagesima, he preached the annual sermons in behalf of the Layman's Missionary League, in the morning at Ascension Church, and in the evening at Trinity Church. At the morning service

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the Lay Readers and Evangelist of the League were present in cassock and cotta, and were publicly licensed for their work by the Bishop of the Diocese. The offerings at both services were for the treasury of the League. From the annual report of the League submitted by the Chaplain, the Rev. John R. Wightman, we learn that there are 15 men actively engaged in the prosecution of the work as lay readers, Sunday School superintendents, etc. There have been 13 baptisms and 24 persons confirmed in the various missions. Regular services have been maintained during the year at Homestead, Coraopolis, Duquesne, Sharpsburg, and the Home for Incurables, as also occasional services in vacant parishes. A new mission has just been begun at Wilmerding, a rapidly growing manufacturing town in the suburbs. In these various missions the current expenses have been met, and all have made contributions to missionary objects, either diocesan or general, or both.

Bishop Brent made an address before a mass meeting held on Sunday afternoon, at St. Peter's Church, which was under the charge of the Pittsburgh Assembly of the Brotherhood.

The ladies' guild of St. Mary's, Beaver Falls (Rev. Amos Bannister, rector), which owns a lot adjoining the church property, on Ash Wednesday awarded a contract for the stone work and ground floor of a brick and stone rectory, which, when completed, will have a total value, with lot, of $5,500. This building will have an unusual feature in presenting two fronts, two sides and no back to the world. The "Church St." front, the same as that of the church edifice and parish house, will be Churchly in part, with an entrance to a daily chapel and guild room on the ground floor. The residence front will be on the private Lincoln Place.

SOUTHERN OHIO.

Thos. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bp. Coadj.

Lent—Church Club.

Daily noon-day services during Lent are being held at College Hall, Cincinnati, under the auspices of the Church Club. A number of prominent clergymen from outside the city have been secured to make addresses.

The annual meeting and banquet of the Church Club was held at the Grand Hotel on the evening of Feb. 10. The clergy of the city and suburbs were guests of the club. The reports showed the club to be in an excellent condition both as to finances and growth in membership. The following were the officers elected: Hon. John S. Conner, President; Hon. Gideon C. Wilson and W. S. Spalding, Vice-Presidents; C. G. Comegys, Secretary, and W. H. Lawton, Treasurer. The three assigned subjects and speakers for the evening were as follows: "Which One was the Greatest of the Apostles?" by the Rev. Austin B. Chinn of Covington, Ky.; "What are the Three Best Hymns in the Hymnal—and Why?" by the Rev. Z. B. Phillips; "What are the Three Best Collects in the Prayer Book—and Why?" by the Rev. Samuel Tyler.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Covington—Chattanooga.

The Rev. W. P. Browne of Covington is issuing a missionary leaflet in furtherance of his work. It shows renewed zeal in the northwest portion of the Diocese, Mr. Browne having arranged many Lenten services, and through his paper he gives useful instruction to his people. He speaks of the activity towards building a church edifice at Dyersburg, a growing town, and enlarging the rectory at Covington: for the former there is on hand about $800, and activity is manifested in the woman's guilds at Dyersburg and Covington. Mr. Browne is much in need of a horse and buggy for his work around Ravenscroft, some of the people living miles distant from the chapel.

A successful mission by the Rev. F. E. J. Lloyd has just been concluded in St. Paul's Church, Chattanooga.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Thieves broke into the rectory of St. Mark's Church, Beaumont (Rev. J. W. Bleker, rector), on the evening of Feb. 1st, and made away with several pieces of jewelry, including the engagement ring of the rector's wife.

VERMONT.

A. C. A. Hall, D.D., Bishop.

Clericus—Death of Mrs. Collins.

The clergy of Chittenden and Addison Counties, forming a "clericus," met at St. Paul's Church and rectory, Burlington, on Feb. 4th and 5th. Several public and private services were held, with an early celebration, a sermon by the Rev. M. L. Woolsey of Vergennes, and discussions on practical points presented, including "Music and Choirs." The Rev. G. B. Johnson's essay was on "The Purpose and Meaning of Our Lord's Death as Shown in the New Testament." That of the Rev. Dr. Atwell was "How the Layman May Help, and How He May Hinder, the Church and Parish to which He Belongs." Both these elicited much profitable thought. All enjoyed the hospitality of the rectory. This occasion was probably but one of several or more to be had by clerical groups in the several parts of the Diocese.

The widespread interest felt in the sudden departure hence of Mrs. William Henry Collins, may justify more than a brief obituary announcement. Prayers having been said by Bishop Hall on the 8th inst. at the place of decease, East Orange, N. J., the funeral cortege, including her only son, William F. Collins, literary editor of the Newark (N. J.) *Evening News*, and his wife, proceeded to her old home, Rutland. There on Sunday, the 9th, the Holy Communion was celebrated, as usual, for the family, followed by the burial service at the church and the cemetery. The officiating clergy were, Mrs.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

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A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth, and throat; I also believe the liver is greatly benefited by the daily use of them. They cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary tablets."

The Word Protestant.

By W. H. Cavanagh.

This book of some 200 pages, lucidly sets forth the position of the Church in Ancient, Mediæval, and Modern history. The origin and elucidation of the term "Protestant," and its synthesis with and differentiation from the word "Catholic," is discussed in the most comprehensive way. The authorities for the data, and crucial points in English and American Church history, and legislation, are given in detail. New material is here printed for the first time. An original chart illustrates the impregnable validity of Anglican Orders. The book has been favorably criticised by the Church and secular press in England and America.

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Collins' brother, the Rev. Gemont Graves of Burlington, Vt., the rector, the Rev. T. B. Foster, and the Rev. Dr. Brown of Norwich University. Her other living brothers are, Charles E. Graves of New Haven, Conn., and Capt. Geo. E. Graves of Washington, D. C., and her only sister is Mrs. Edward Lowe Temple of Rutland. Among other relatives are Mrs. John Henry Hopkins of Chicago, and Bishop Graves of Laramie. Many tokens of love and sympathy came from far and near, showing the high esteem in which the deceased was held. A person of no common merit and influence has indeed passed away from her many friends and from the Church in Vermont.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Colored Mission—Sunday School Institute.

On the Feast of the Purification, Calvary chapel for the use of a recently established mission for colored people, was opened with services conducted by the Bishop, assisted by the Rev. F. I. A. Bennett, the minister in charge. The chapel at present occupies a rented hall, which has been furnished by gifts from Church people of the city, and is the result of efforts under the direction of the Archdeacon of Washington to establish a mission in the northeastern section, where there is a large colored population. The opening service was largely attended, both by the people of the neighborhood, and others interested in the success of the enterprise. Already a large Sunday School has been gathered, and the congregation, though active work has been carried on only about a month, has reached considerable size. It is intended to try to reach the East Washington colored people by means of boys' and girls' clubs, mothers' meetings, and a reading room for men. The Rev. Mr. Bennett has an active corps of helpers.

The monthly meeting of the Sunday School Institute of the Diocese took place at the Pro-Cathedral on the evening of Feb. 11th. The Rev. Dr. Williams, Sceond Vice-President, conducted the opening service, and presided. The program for the evening was of great interest, and most admirably carried out. The Rev. J. D. La Mothe of Epiphany parish gave a review, or rather, as he said, an account of the system contained in the Rev. Mr. Beckwith's "Trinity Course of Instruction."

Excellent papers were read by two young ladies, Miss Towne of St. Mark's, and Miss Young of Trinity parish. The subject of the first was the proper preparation by the teacher of a Sunday School lesson. As an illustration, the parable of the prodigal Son was taken, and the various ways in which it could be considered, according to the age and advancement of the scholars was very beautifully and clearly shown. Miss Young's paper dealt with modes of interesting children in the missionary cause, and gave a bright and interesting account of how to begin and conduct a branch of the Junior Auxiliary.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Missionary Services in Buffalo—Pre-Lenten Conference—The Romance of Missions—Rochester.

Following in the wake of the Rochester Conference, and during the severest weather experienced in many years, a series of missionary services were held in Buffalo, Feb. 2-4, which, in spite of the severity of the storms and the difficulty of traversing the streets, were exceedingly well attended and enlisted new interest and enthusiasm in the fields reviewed by the speakers. On Sunday morning Bishop Rowe spoke in Trinity Church, Mr. John W. Wood in St. Paul's, and the Rev. Dr. Powers in the Ascension, and in the evening the same gentlemen, respectively, addressed the congregations of St. Mary's, the Good Shepherd, and St. James'. A mass meeting of the Sunday Schools was held in St. Paul's at 3 P. M., and though the snowstorm was then at its height, the edifice was filled with the pupils of the various Sunday Schools above the Infant classes. The interest of the children was drawn out by anecdotes and illustrations of child-life in Alaska, Cuba, and China, and by showing the work the Church is doing among the children of these countries. Bishop Walker introduced the several speakers.

On Monday afternoon a mass meeting for the Churchwomen of the city was held in S. Luke's, with addresses by the speakers of the previous day, the Bishop of the Diocese presiding.

It was expected that Bishop Kinsolving of Southern Brazil would be present at this meeting, but he was storm-bound elsewhere. Dr. Powers made an earnest appeal for immediate relief for the orphanage of Matanzas, and pledges, with the offerings at the service, amounting to about $300 were made on the spot.

After the meeting the women of St. Luke's served refreshments in the parish house, and opportunity was afforded for social intercourse between the women of the various parishes and for meeting the visitors.

In the evening Mr. John W. Wood met a number of the men of St. Andrew's Brotherhood in St. Paul's parish house and an informal talk was held on the conditions and prospects of the Brotherhood in Buffalo. It is always an inspiration to the Buffalo Brotherhood to meet Mr. Wood, and though on this occasion the storm kept many away, there were men enough present—about 35—and representing all the city chapters, to give evidence that interest in the work is alive and active.

On Tuesday an opportunity was given the men of Buffalo to hear about Missions and to emphasize the resolution passed at the Rochester Missionary Conference relative to

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a "Men's Auxiliary" to the Board of Missions. A dinner was given by the clergy of Buffalo, Tuesday evening, at the Ellicott Club, and it was an added pleasure to have the Bishop of Southern Brazil present with the other guests. There was a good deal of pleasantry with reference to the weather passed around at the expense of the two visiting Bishops, and it was even intimated that the Bishop of Alaska had let loose one of his boreal storms in order to "freeze" the Churchmen of Buffalo to him. The attendance represented not only the Church in the see city but in many parishes at a considerable distance. Bishop Walker presided and introduced the guests. As each one spoke, beginning with Bishop Rowe, it was interesting to note how effectively and effectually he carried his hearers with him, and what a revelation it was to many present to learn of the heroic work being done in the Church on this continent and beyond, from Alaska to Brazil. It cannot be but that these men will in the future be more ready to give ear and lend a helping hand to the cause of missions; especially will this be the case if Mr. Wood's effort to obtain subscribers among the men to the *Spirit of Missions* is seconded at this time by by the clergy.

The first regular services of the Church in East Randolph were begun in the "Union Church," Aug. 15, 1896, by the Rev. G. R. Brush, and his efforts were so well responded to that it was not long before a large number of adults were baptized and in three months after the first service of worship ten persons were confirmed, of whom seven remain working almost as a unit for the welfare of the Church they have learned to love. During the past six years there have been in the mission 86 baptisms and 39 persons confirmed. In the fall of 1898 an attempt was made to start a building fund and since that time, under the ministrations of Mr. Brush and his successor, the Rev. Franklin E. Smith, it so increased that the committee appointed for the purpose felt warranted in taking steps toward building a chapel. It has been under the successful management of the present minister in charge, the Rev. Almon C. Stengel, that these efforts have materialized in a very pretty building, which was opened with a special service by the Bishop of the Diocese, Friday evening, Jan. 31st, assisted by several visiting clergy. At this service four persons were confirmed and the new vested choir sang for the first time, under the direction of Mr. Butcher, the choirmaster, Miss E. Nutting presiding at the organ. The chapel seats 125, the architect being Mr. Percy Adams of the Supervising Architects office, Treasury Department, Washington, D. C., who kindly donated the plans. The offering at the service was for diocesan missions. An informal reception for the Bishop was held at the residence of Mr. Wm. E. Searle afterwards.

A pre-Lenten Conference of the clergy of the district was held in Grace Church, Randolph (Rev. Almon C. Stengel, minister in charge), on Wednesday, Thursday, and Friday a. m., January 29-31. Archdeacon Bragdon presided. The Rev. J. T. Kerrin preached on Wednesday evening, on the Temptation of Our Lord, and gave a most helpful and masterly discourse. Dr. Ashton preached on Thursday evening from the closing verses of St. Matthew's Gospel on The Sovereignty of Christ, in which he showed the Ritual, Doctrinal, and Practical character of the Kingdom Christ came to establish and of which He is the Risen Head. Addresses were delivered on Wednesday and Thursday on "Lent and How to Keep It." Between the services informal talks by the clergy were held in the vestry room.

The Rev. W. L. Davis, our missionary at Dundee and Dresden, was exposed to the blizzard of Sunday, Feb. 2nd, and narrowly escaped with his life. At the close of his service at Dresden, about 5 p. m., he started for Dundee. Having a good horse and cutter and plenty of robes and blankets he felt confident of reaching his destination in safety. After starting, the storm increased in fury, and when he reached Himrods, en route, he felt tempted to remain there over night,, but fearing lest his family might be anxious he determined to press on. As darkness increased the blinding storm made it impossible for him to see his way, so he allowed his horse a free rein. The wind driving against the lines must have caused the horse to swerve from the road, and before long they were floundering and upset. Detaching his horse, Mr. Davis started to right his cutter, and when he groped his way back he found the horse had gone. Wrapping himself in the robes he prepared to watch out the night, and at dawn, thoroughly benumbed, he saw a dwelling only six or eight rods distant. Cramped and nearly frozen, he worked his way to the house and roused the inmates, who at once took him in and tenderly cared for him. Aside from the severe nervous strain, Mr. Davis' face, hands, and feet were severely frozen. The horse made its way home and was found next morning at the barn door, covered with ice. It too had suffered with the cold and one foot was badly cut.

The romance of Missions in the Empire State!

Plans are being drawn for a tower to be added to Christ Church, Rochester (Rev. A. J. Graham, rector), in accordance with a bequest of $30,000 made for the purpose in the will of the late Almeron J. Johnson. The tower will occupy a commanding position on the east side, and will be constructed to accommodate a peal of ten bells and a clock with four dials. There will also be five rooms in the tower for the accommodation of the rector and for parochial purposes.

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WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

Lent in Wheeling.

The Lenten work of the churches in Wheeling has commenced with vigor and there is every promise of a continuance of the same. Special preachers are engaged for St. Matthew's for Thursdays during Lent, including the Rev. Dr. Rushton of Chicago. The Sunday evening speakers at St. Luke's are Messrs. H. D. W. English, Wm. Robins, Geo. H. Randall, Hubert Carleton, and the Bishop of Southern Brazil.

WESTERN TEXAS.

Jas. S. Johnston, D.D., Miss. Bp.

In an Ordination notice in our issue of Feb. 8th, wherein was contained the record of the Ordination of the Rev. Homer Worthington Starr to the diaconate, the candidate was described as "A.B. Harv. '90; A.M. Un. So. '91." The figures should be, respectively, 1900 and 1901.

CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

It has been stated in Halifax that the bishopric of Melbourne, Australia, has been offered to Bishop Courtney. The Bishop is at present at Nice, Italy, visiting Mrs. Courtney, who is an invalid, and is staying there. Bishop Courtney was at one time rector of St. Paul's Church, Boston.

Diocese of Toronto.

There was an address given in the Pavilion on Quinquagesima by the Very Rev. Dean Williams of Holy Trinity, Cleveland, Ohio, on "The Religion of Brotherhood." The Dean preached at St. Margaret's Church and in the evening at St. Mary Magdalene's, Toronto.

Diocese of Niagara.

The new pulpit presented to the Church at Georgetown, by the young men of the congregation, was dedicated at evening service, Jan. 28th, when the rural deanery of Holton was holding the quarterly meeting at Georgetown. A number of the clergy were present.

Diocese of Montreal.

It is unusual to have two new rectors inducted to city parishes in the same week, as happened lately in Montreal. The Rev. C. G. Rollit was inducted at Trinity Church, Feb. 10th. Archbishop Bond conducted the service, the Dean and a large number of the clergy were present, and Canon Rollit, father of the new rector, preached the sermon. The next day, Feb. 11th, the Rev. Stephen Mallinson was inducted to St. Luke's Church, the Archbishop conducting that service likewise. —At a vestry meeting of Christ Church Cathedral, Feb. 10th, the agreement by which the Rev. F. Steen becomes vicar of the Cathedral, was formally ratified. Archdeacon Norton will thus be relieved of a great portion of the pastoral work.

Diocese of Algoma.

Bishop Thornloe visited St. James' mission, Gravenhurst, Jan. 24th, inducting the incumbent, the Rev. C. H. Buckland, at evening service.

Diocese of Ontario.

There was an interesting service in St. Paul's Church, Oscott, Jan. 29th, when the 25th anniversary of the church was celebrated by special services. Rural Dean Houston, first incumbent of the mission, preached in the morning.

Diocese of Fredericton.

There was a good attendance at the meeting of the rural deanery of Chatham, held at Newcastle, Jan. 28th and 29th. There was a celebration of Holy Communion in St. Andrew's Church, Newcastle, on the morning of both days. The Rev. G. L. Freebern preached the deanery sermon.

Diocese of Moosonee.

In a late letter from Bishop Newnham, who is at present on furlough in England, he says that he expects to return to Canada with his family in May, and to Moose Fort in June. He speaks of the need of additional men to fill the missions in his Diocese, four at least being needed at once.

The Magazines

The issue of *The Spirit of Missions* for February is one especially helpful in the work of arousing interest in the children's Lenten offerings. The contents almost exclusively relate to the condition of children and to missionary work among children in the various portions of our field, and the several papers are written in a most pleasing as well as instructive vein. The illustrations depicting child life and missionary scenes among the different races among whom our work is divided, speak eloquently of the work itself. Especially instructive are comparative pictures depicting, among the foreign races and the Indians, the difference in condition between the pagan and the Christian children. The whole issue is of absorbing interest, and makes an admirable missionary tract.

Among the things of note in the February Magazine Number of *The Outlook*, may be mentioned: A beautifully illustrated article by Mr. George Kennan (now acting as *The Outlook's* Washington representative) on the proposal for enlarging the White House, with architects' plans; an article on Verestchagin by Charles DeKay of the National Arts Club, with reproductions of famous paintings; a portrait of President-elect Palma, of Cuba, taken by *The Outlook's* own photographer; "The Centenary of Victor Hugo," by Kenyon West, with portrait; "The Story of Home Gardens" (illustrated decoratively), which describes an interesting movement in Cleveland; Dr. Edward Everett Hale's "Memories of a Hundred Years," which deals this month chiefly with the war of 1812; a remarkable whole-page portrait of Archbishop Ireland; an article appropriate to Washington's Birthday, called "In the Footsteps of Washington," by Charles Hemstreet; together with the usual book reviews, history of the week, and editorial comments on important questions of the day.

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Stuart's Catarrh Tablets, the new catarrh cure, has met with such success that to-day it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but everyone familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays, and local washes or ointments, now use Stuart's Catarrh Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies, such as red gum, blood root, and similar antiseptics.

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Dr. J. J. Reitiger, of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach, causing catarrh of the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket, and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud and catarrh is no longer a household affliction with us."

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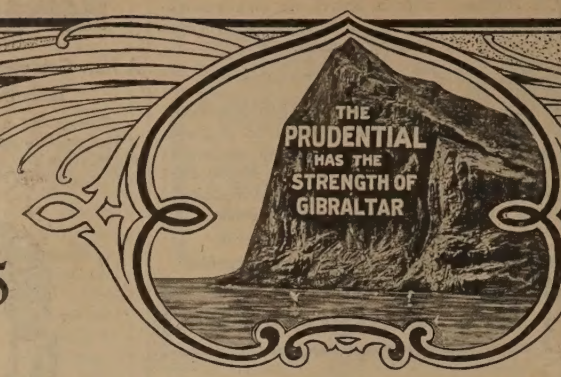

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